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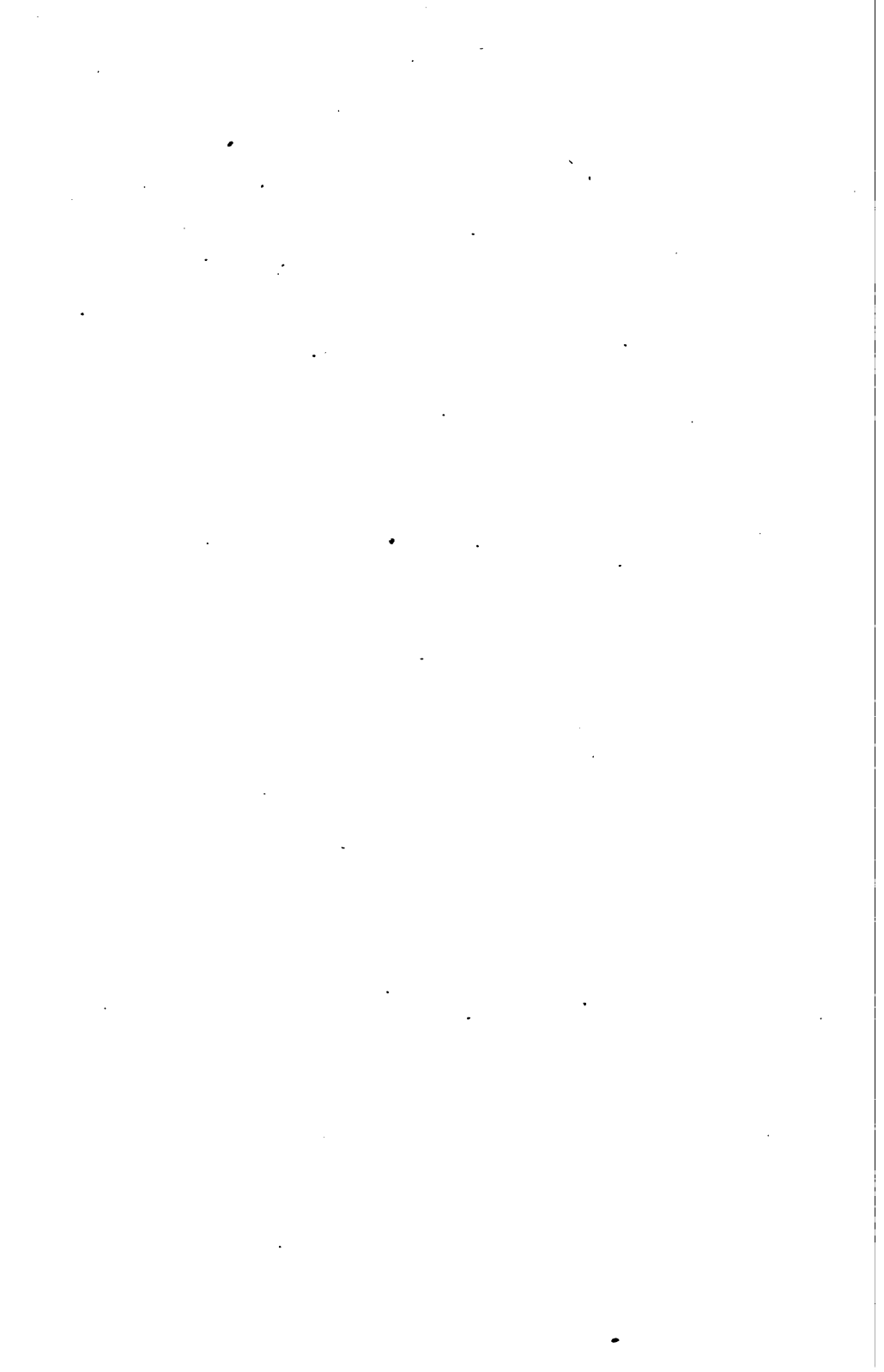
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It will be a sufficient explanation of the reasons for the organization of an American Society to publish the official document which announced the dissolution of the American Branch. This is found below as published in the "Journal" of the London Society.

DISSOLUTION OF THE AMERICAN BRANCH.

The following document was signed by three Vice-Presidents of the Society for Psychical Research at a meeting in Boston last May, at which it was resolved to dissolve the American Branch of the London Society:

American Branch of The Society for Psychical Research.

After full and anxious consideration it has been decided to dissolve the American Branch of the Society for Psychical Research at the end of the current year.

It is hoped that a scheme, upon which Professor Hyslop has been for some time past engaged, may result in the formation of an independent organization which will carry on the work of psychical research in America.

The records of sporadic phenomena now accumulated at the office of the Branch will be carefully gone through, and a selection from them will be published in the "Journal."

The Piper records, and all documents appertaining thereto, will remain in the charge of the Council of the Society; and, as promptly as the labor involved in the study of their voluminous and complicated contents will allow, a full report on the later developments of the Piper case up to the date of Dr. Hodgson's death will be issued in the "Proceedings."

After publication the Council of the Society will allow qualified and serious students access to the records; but only on terms which will ensure that all private and intimate matter contained in them shall be handled with proper discretion and reserve, and that all confidences shall be respected.

Signed on behalf of the American Branch

WILLIAM JAMES, JAMES H. HYSLOP, GEORGE B. DORR,	}	Vice-Presidents.
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Signed on behalf of the Council of the Society for Psychical Research,

J. G. PIDDINGTON.

5 Boylston Place, Boston, Massachusetts, May 18, 1906.

DR. RICHARD HODGSON.

Psychic research has suffered an irreparable loss in the death of Dr. Richard Hodgson, and it is fitting in the re-organization of this work in this country that his unusual gifts in connection with the past work of this kind should receive some memorial notice. He had devoted his life and abilities to the solution of one of the world's largest problems and for this task he was possessed of exceptional qualities of mind and heart, developed under the most favorable influences. His place in the work can be appreciated only by a brief account of his life.

Richard Hodgson was born in 1855 in Melbourne, Australia, and received his early education in the public schools of that place. He afterwards entered the University of Melbourne and took there the degrees of M. A. and LL. D.

It was his original intention to study law and this course

was followed for a time. But during his legal studies he gave some attention to science and philosophy, and finally resolved to devote his attention exclusively to these fields. In the meantime he early became interested in the occult, owing to certain incidents which he told only to certain intimate friends, and it seems that a symposium in one of the British monthly magazines stimulated him to make this matter a subject of his inquiries.

After completing his law studies at Melbourne, he went to the University of Cambridge, England, and there graduated in the mental and moral sciences. The teacher from whom he learned most, according to his own statements, both in personal instruction and lectures, was Professor Henry Sidgwick, Professor of Moral Philosophy in Cambridge, and President of the Society for Psychical Research. In philosophy he had also learned much from the study of Herbert Spencer and was to a considerable extent influenced by that writer's doctrines, tho he afterward imbibed enough of an idealistic philosophy to eliminate the materialistic tendencies of that author. On the subject of Spencer he at one time engaged in a controversy with Thomas Hill Green, of Oxford.

After the completion of his Cambridge course, he spent six months in Jena, Germany, attending the university there, and soon after his return to England he lectured for six months at different towns in the north of England in connection with University Extension. His subjects were scientific and literary, being "The Development of Poetry Since 1789," and "The Mind and the Senses."

An undergraduate society, called the Cambridge Society for Psychical Research, was started during the second term in Cambridge, early in 1879, and in this he took an active part. He assisted at various sittings with mediums, who proved to be, with one exception, fraudulent or unsatisfactory; and the society gradually dissolved, this being due partly to the fact that the members of the society could not spare the time from other university work. The exception mentioned above was a medium, who gave some remarkable tests, sometimes in apparently normal states and sometimes

under "control." Dr. Hodgson had met her in London and persuaded her to give two experiments to the small society. This society, however, had no connection with the later organization which took its place in work of this kind and owed its existence to a different set of influences.

Soon after the dissolution of the Cambridge Society, Dr. Hodgson joined the new Society for Psychical Research which was organized in 1882 and served on its Council and some of its committees. In 1884, he was appointed by the Board of Mental and Moral Sciences in Cambridge University, England, as Lecturer on the Philosophy of Herbert Spencer. But this course was interrupted by an appointment to go to India and to investigate the marvelous phenomena alleged to have occurred in connection with Madame Blavatsky and the Theosophical Society. The details of the investigation, made in behalf of the Society for Psychical Research, were published in Vol. III of the Society's "Proceedings." His conclusion was that the phenomena were fraudulent, and whoever takes the pains to examine this report with care must appreciate the strength of his case, to say nothing more of it.

After his return to England, in 1885, he lectured again at Cambridge on the Philosophy of Herbert Spencer, and then spent a year in London, engaged to some extent in political work. At the same time he employed himself in psychic research. He conducted a series of investigations, assisted by Mr. J. S. Davey, into the possibilities of mal-observation and lapse of memory, with special reference to the marvelous phenomena alleged to occur in the presence of mediums and with reference to conjuring tricks imitative of spiritistic or alleged spiritistic phenomena. The result of these investigations was published in Vols. IV and VIII of the Society's "Proceedings." In the monthly "Journal" of the Society, about that time, he reviewed in detail a large number of reports of alleged independent slate-writing and analogous phenomena, showing that they could be accounted for by conjuring. He also contributed papers on philosophic subjects to the quarterly journal "Mind."

Early in 1887 he accepted the position of Secretary to the

American Society for Psychical Research, which, in January, 1890, was transformed into the American Branch of the English Society, of which Branch he was appointed the Secretary and Treasurer. During his residence in America and his service in the American Branch he contributed various articles in the "Forum" and "Arena," as well as a number of important papers and reports to the "Proceedings" of the Society. Of the latter are the following:—

"A Case of Double Consciousness," being a report on a remarkable instance of duplex personality in which a man lived a normally unconscious life for eight weeks. The next was his first Report on the Piper Case, which was entitled, "A Record of Certain Phenomena of Trance." Then came an article on "The Defence of the Theosophists," being a reply to criticisms by the theosophists of his Report on Madame Blavatsky, and an article on "Indian Magic and the Testimony of Conjurers." Following this was his second Report on the Piper Case, "Further Record of Observations of Certain Phenomena of Trance," in which he came out in defence of the spiritistic hypothesis as based upon that record.

The above short sketch of Dr. Hodgson's life and work has been taken, in the main, from the "Religio-Philosophical Journal." The editor of that Journal was a personal friend of Dr. Hodgson's and received from him the main incidents representing his career. The most important incidents, however, Dr. Hodgson could not state for himself. It will remain for his literary executors to give a more full account of him and his work.

The most important incident in his career was the publication of his second Report on the Piper Case. It came out in 1898. This represented him as apparently breaking with all his previously skeptical convictions in regard to spiritualism, or what has been called spiritism in order to escape the associations which that term has obtained from its connection with so much fraud and illusion. Dr. Hodgson had established such a reputation for the discovery of fraud and for scepticism regarding a future life that his conversion, as indicated in this Report, to the theory of spiritism or the

possibility of communicating with deceased friends and relatives came as a distinct surprise to many psychic researchers to say nothing of the astonishment of the man of the world. He had been exceedingly cautious and slow in the formation of his convictions on the subject, and had maintained such a reserve in his scientific utterances that few would have even suspected the real sympathies he felt for the conclusion which he wished to see proved, but which his strength of intellectual nature would not allow to be proved by anything short of the most satisfactory evidence. Many a time just as he thought he had hit upon the phenomena which would serve his purpose he found himself balked by various difficulties and had still to suspend his judgment until he obtained further light. The primary difficulty with the theory was not the lack of supernormal evidence, but the peculiar form and limitations of the phenomena which purported to be this evidence of a future life. It was not until 1896 or 1897 that these perplexities were finally cleared up in his mind and the result was published in the Report mentioned. But the sympathies of his mind are well indicated in a personal letter to the editor of the "*Religio-Philosophical Journal*" in 1890, before even his first Report on the case was published. I am permitted to quote from this letter to Col. Bundy. He said:—

"My interest in psychical research is greater than ever, and it seems to me highly probable that before many years have elapsed there will be much new and valuable testimony before the world as the result of the labors of our society, in favor of the spiritualistic claim that it is possible for our departed friends under special conditions to make their continued existence known to us. It is my own conviction that such communication is possible, tho I hold that it is not nearly so frequent as most spiritualists commonly suppose. What we need at the present time is the earnest sympathy and co-operation of all who do hold or would like to hold this conviction as well, indeed, as of all those who think that further inquiry may lead to a different conclusion."

It is a tribute to the scientific cautiousness and thoroughness of the man that he so long persisted in the suspense of

judgment that carried him through seven or eight years more investigation before he would allow himself to confess his belief in the scientific evidence for a future life. He appreciated quite as fully, and in the same spirit, as the lamented Frederick W. H. Myers, the wide and deep bearing of the belief in a future life upon philosophy, religion, and social and political life, but he allowed no mere sentiment to affect his conception of the scientific method which was to be the arbiter of that fate. As he proceeded with his inquiries, after some earlier experiences which had awakened his interest, he found himself more and more confronted with difficulties in his problem. These difficulties, however, affected the evidential aspects of it, not the truth of it. He saw more and more clearly the radical distinction between scientific proof and personal belief obtained by personal experience, a distinction which few see, or if they see it, too frequently neglect its importance in the prosecution of their work. It was the realization of this distinction and its importance for his problem that sustained him in a policy which brought many an anathema upon his head from the very class whose belief he was proving. He had long felt the cogency of certain facts in favor of the belief, but as believing and proving were such different things to him he sacrificed his personal desires to the rigorous demands of scientific method and kept up the high ideal which he, with the Society of Psychical Research, had formed of scientific duty and allegiance. His patience and perseverance were finally rewarded. Tho he had much material which had great significance in support of his suit he did not make up his mind until fortune favored him with a long series of investigations in a single group of the most interesting phenomena yet recorded—those of the Piper case. He had been able to publish a part—a very small part—of the concrete evidence gathered by his labors in support of survival of personal identity after death. This he regarded as the foundation of his work and he never wearied in his efforts to lay that foundation broad and deep. On this foundation it was his desire to build a structure which would equally explain the perplexities apparent in the problem and the limitations

under which the revelations of another life were made. But I believe he had committed nothing to writing of the system which he had in mind, save what he had stated briefly in his Report on the Piper case, when, on the 20th of December, 1905, he suddenly passed away and left some future successor to gather up the threads which his death so disappointingly severed.

Of the man Richard Hodgson as he appeared to his friends in the ordinary conversation of daily life a sketch has been drawn, so vivid and true, that no account of him will be complete without quoting from it. His work and convictions had brought him to a course which required him to distinguish between a personal and a scientific life and to keep them apart in behalf of their own several interests, and this resulted in certain concessions to the "personalities" which had been instrumental in his conversion to the belief in a personal existence after death. Whether he was right or not makes no difference to us as long as we know that he surrendered none of his allegiance to scientific method. To quote, then, from the above-mentioned sketch:—

"Tho finally surrendering his own life to the direction of 'Imperator' (the chief of the trance personalities whom he recognized in the Piper case as spiritual), he sought to retain in his work of interpretation for others the attitude of the investigator insisting upon the best of evidence. It was his unflagging desire to accumulate a mass of evidence sufficient to form a reasonable hypothesis regarding the 'spirit world.'

"There is no lack of pathos, from one point of view, in his having dropped this work unfinished. From another there is the satisfaction of his having passed quickly, as he wished to pass, from the present to the future life. More than one of his friends recall the eagerness with which he said only last summer, 'I can hardly wait to die.' A keen intellectual curiosity regarding what awaited him was his own chief concern about death. Then came that which he desired; and then neither the doubters nor his fellow-believers could wholly grudge him the opportunity to carry forward—as he would have said—'on the other side' the work to which he gave his life on earth. With a swift pas-

sage from the known to the unknown sphere, the visible life among us came to an end.

"To those who knew him in private his utter confidence in his work was one of its highest justifications. To hear him talk of that 'other side' as if it were literally a room separated from the house of life only by walls and doors of glass, to see him year in and year out devoting to an idea intellectual and moral powers which might well have won him many of the rewards which men prize most,—this was to realize in a measure the spirit which has animated the idealists of every age, the spirit through which a man saves his life by losing it.

"The general and the personal significance of his work were so inextricably twined together that it is hard to discuss it at all without seeming to invade the inmost sanctities. Yet it is no sacrilege to quote from a private letter of 1901 a passage which reveals at once the intense conviction of Richard Hodgson's belief and the pure spiritual faith of which it was the embodiment: 'I went through toils and turmoils and perplexities in '97 and '98 about the significance of this whole Emperor regime, but I have seemed to get on a rock after that,—I seem to understand clearly the reasons for incoherence and obscurity, etc., and I think that if for the rest of my life from now I should never see another trance or have another word from Emperor or his group, it would make no difference to my knowledge that all is well, that Emperor, etc., are all they claim to be and are indeed messengers that we may call divine. Be of good courage whatever happens, and pray continually, and let peace come into your soul. Why should you be distraught and worried? Everything, absolutely everything,—from a spot of ink to all the stars—every faintest thought we think up to the contemplation of the highest intelligences in the cosmos, are all in and part of the infinite Goodness. Rest in that Divine Love. All your trials are known better than you know them yourself. Do you think it is an idle word that the hairs of our heads are numbered? Have no dismay. Fear nothing and trust in God.'

"His friends and brothers care especially to remember

one thing—that this idealist did not detach himself from the most earth-bound of us all. Tho so much of his commerce was with the unseen, his feet kept step with ours on solid earth. In the field of mental activities, there was no one better qualified to discuss the freshest topics of physical science, the events and tendencies in the world of affairs, and their deeper significance.

“Nor was this community of interest restricted by any means to the things of the mind. The healthy Anglo-Saxon devotion to every exhibition of physical prowess was conspicuously characteristic of this child of the spirit. The professional ball game, the college boat race and foot-ball battle excited his keenest interest; and it was like him to double his enjoyment in these sports by the companionship of one or more of us.

“A purity of nature which leaves his friends unable, even should they try, to recall a single taint of coarseness in his word or thought; a sincerity like that of a true-hearted boy; an unselfishness and absence of egotism which made our concerns far more often than his the topics of our personal intercourse; a self-respect which included in its operations a body as wholesome as the air and sea he loved;—these must surely be remembered in any enumeration of the qualities which made his personality so rare a blending of the spirit and the flesh. Who better than our well-loved friend can remain for us the interpretation and type of this blending? What man of us has lived in the flesh a life so illuminated and controlled by the spirit that the transition from the seen to the unseen could have seemed so short a journey as for him? One whose spirit, like our friend's, was clothed with the whole armor of faith and courage has told what it is for such a man to die: ‘In the hot-fit of life, a tip-toe on the highest point of being, he passes at a bound on to the other side. The noise of the mallet and chisel is scarcely quenched, the trumpets are blowing, when, trailing with him clouds of glory, this happy-starred, full-blooded spirit shoots into the spiritual land.’” *

*“A Memoir of Richard Hodgson,” by M. A. DeW. H. Quoted by permission.

Very few know anything about the personal struggles which he had in the effort to carry on his work. Of the inner life that sustained him in these struggles during nearly thirty years of investigation; that made poverty light and enabled him to remain unmoved amidst ridicule and calumny alike, and that kept up his faith in the most trying and pathetic circumstances the time has not yet come to speak without reserve. They were incidents of a firm resolution to know and abide by the truth, whether it favored his personal wishes or not. Sincerity was native to him, and in the modern dissolution of the old faiths the now dominant methods of science compelled him to surrender a large part of the convictions which he had imbibed with his early teaching and at a cost which none who do not know the circumstances can realize. He felt that, for him and for men of his type, the belief in an unseen world of spirit which is the sole sustenance of the best spiritual life, must be based upon evidence of a more substantial kind than the one of tradition, and that without credentials of a scientific character the belief must inevitably waste away. In Professor Sidgwick, Mr. Gurney, Mr. Myers and the group of men that gathered about them in Cambridge, England, he found men who were influenced by the same conviction and the fortunate meeting with them determined Richard Hodgson's life work. As long as these men lived they were his faithful friends and co-workers. None of them ever lost sight of the great end in view, namely, the scientific demonstration of a future life, but none of them ever forgot that a chief means to that end was a strict adhesion to the severest methods of criticism and investigation which would result in the collection of a body of evidence that would command respect and produce conviction.

Dr. Hodgson's native hatred of fraud and humbug enabled him to enter into the work of sifting evidence with great zest. Early in his career he found it needful to acquaint himself with all the methods and appliances with which adventurers delude the public and as a result he became one of the most skillful detectors of fraud that has yet arisen, as was shown in his exposures of Madame Blavat-

sky and Eusapia Palladino. Indeed the earlier years of his work seem to have been productive rather of negative than of positive results. He did meet, however, at an early period with a few phenomena which he could not discredit and which encouraged him to continue perseveringly his work with the hope of finally obtaining what he sought, namely, a mass of evidence which would be sufficiently impressive to enforce consideration of his problem. This he first found in the Piper case. After several years' anxious doubt he came finally to the definite conviction that the communications there received are the utterances—confused and fragmentary and mingled with extraneous elements—yet in the main the utterances of spirits freed from their earthly embodiment, and in that conviction he found the basis for a religious faith which he had so long sought.

Yet his personal conviction never caused Dr. Hodgson to lose his sympathy with the position and difficulties of the honest sceptic. He had too long wandered in the labyrinth of doubt himself to lose appreciation for those in perplexity with their beliefs. He well knew the maxim of Epicharmus,

A sober sense of honest doubt
Keeps human reason hale and stout.

In fact the honest sceptic's state of mind was much more congenial to him than that of the uncritical believer. He welcomed every precaution an experimenter could take to guard against deception and frankly recognized that he had himself to bear the suspicion that he was in collusion with Mrs. Piper, urging that in no other way could evidence be obtained that would be worthy of that name. Sound evidence was always his object, both for himself and for others, and nothing so much delighted him as the convincing of an unbeliever, just as nothing so excited his contempt as the unreasoning credulity which accepts everything and examines nothing.

Far as he went in his acceptance of the Piper phenomena, he never went further than he believed the evidence would carry him. So-called "physical phenomena" he never definitely accepted. To a friend who asked him this

question some years ago he replied: "All I can say is that I have sought for them diligently more than fifteen years and have never found any that I could regard as well established." To the same friend he said that he thought Crookes' experiments with Home were the best attested physical phenomena on record, but he could not finally accept them until some additional cases had been adduced. This extreme reluctance to accept phenomena which he had not personally examined frequently caused him to differ with his associates in the Society for Psychical Research and especially with Mr. Myers. Yet these differences led to no interruption of the friendship and esteem that had so long subsisted between them. This was well indicated in the fact that Mr. Myers, when failing health would not permit him to complete unassisted his great work on "Human Personality and its Survival of Bodily Death," invoked the aid of Dr. Hodgson. Dr. Hodgson worked with Mr. Myers for several months and after Mr. Myers' death, Dr. Hodgson and Miss Johnson superintended the completion of the work. What that work owes to Dr. Hodgson's acute intellect and critical judgment Mr. Myers alone could attest, and he would no doubt have acknowledged the amount of that debt had he lived to write the preface.

It is in place to state something of my own personal relation to Dr. Hodgson and his work. The incident that attracted my interest in psychical research was his paper on "A Case of Double Consciousness," which is mentioned above in the list of his contributions to the Society's publications. I heard an abstract of it read by himself at a meeting in New York City, called for the purpose of organizing a Section of the Society. What excited so much satisfaction in me regarding this paper was the great pains and expense involved in the effort to ascertain exactly what the facts of the case were without any attempt to offer a theory to explain them. The reading of that paper decided my mind to join my lot with these investigators. To me it seemed that science was primarily observation of facts and only secondarily a thing concerned with explanation and theory. The joining of the Society soon brought me into

intimate relations with Dr. Hodgson as Secretary and also as a personal adviser in matters pertaining to it and in which I was but a novitiate. I soon learned his range of knowledge in the complicated field of abnormal and super-normal psychology as well as in the prestodigitator's field of tricks and illusions. This acquaintance began in 1889 soon after I came to Columbia University and it soon ripened into a warm friendship. But our relations were associated mostly with the scientific aspects of his work. What impressed me most in his character was the separation of his emotional from his intellectual life, or better his desires from his scientific judgment. He knew from his own experience and from his knowledge of human nature generally that the subject of a future life stimulated emotional interests and judgments which ought to be kept in abeyance when paying deference to the claims and methods of science, and he was so coldly cautious on this matter that he never gained the reputation before the public, as did Mr. Myers, for human sympathies which were his in a most marked degree. He had a profoundly emotional nature which few ever knew or suspected, but he never allowed it to play any part in his scientific conclusions. In this respect he was a perfect master of himself. From personal conversations with him I found that he had such a confidence in the idealistic view of the world that he had no need to press his facts into moulds that did not fit. He did not require scientific support for his ideals tho he wanted it. Hence he was the most unsparing critic of any temptation to accept conclusions in the mere interest of emotional passions. This was so true that he had the reputation of being an uncompromising opponent of spiritistic theories when the very opposite of this was the fact. He was exceedingly anxious to prove that theory, but long after he had come to the conclusion personally that the belief in a future life was true he kept his scientific method intact from the influence of emotional interests and still made many spiritualists hate him cordially for his apparently obstinate scepticism. He knew better than they, however, the necessity and importance of methods which serve the truth more effectively and more serviceably than impatience with the

most rigorous scientific standards. He had his faults, but they were not what the public has often supposed. He was not always as tactful or patient with others as is necessary in this complicated subject, but even in this only his best friends are entitled to criticize. The sincerity of his devotion to sound methods was so great that nothing would stand in the way of enforcing their consideration, and the future will have occasion to pay its tribute to his insistence on them.

We were both working together for the proper organization and endowment of psychical research in this country and I had hoped that only a short time would intervene before having him in a position to do his work more effectively. We exchanged views upon the subject and had reached a definite understanding in regard to our policy. We both agreed as to the problems which we had to solve and also in the main as to the theoretical considerations which needed public discussion. But he had been the blazer of the way and I was the follower. I had relied upon the prospect of his taking the leadership in this country, as there was no other man so well equipped for it. The deaths of Mr. Myers and Professor Sidgwick in England had left the work very much in need of successors. With Dr. Richard Hodgson passing the great divide there are fewer or no such persons to assume the task thus laid down, and those of us who are left to continue it will have to accept its duties in a stoical temper.

JAMES H. HYSLOP.

OBJECTS OF THE INSTITUTE.

It will be proper to explain at some length the aims of the American Institute for Scientific Research, of which the American Society for Psychical Research is but a Section. The Institute has received a perpetual charter from the State of New York and intends to combine the work of investigation and philanthropy. The work of scientific investigation will occupy two more or less separate fields of interest. Its philanthropic work will be confined to one of them. This latter function will be taken up only when it has secured the

proper endowment. In the meantime it can only begin its investigations upon a small scale. But the nature, aims and needs of the Institute will here be the subject of careful explanation.

I. Nature of the Institute.

The Institute is constituted by a Board of Trustees, whose primary function shall be to act as custodians of funds and to supervise their distribution among qualified men or bodies of men interested in the fields of abnormal and super-normal psychology, and residual phenomena generally. The Institute will also supervise the organization of groups of scientific men interested in its fields of work. This work will be limited to a definite tho comprehensive territory of scientific investigation and philanthropic labor, namely, that of all residual phenomena in normal, abnormal, and supernormal psychology, including borderland and sporadic phenomena between physiology and psychology. No propagandism of any sort, whether philosophic, religious, or scientific, will be associated with the work of the Institute. Hence there will be no teaching connected with it. Its sole work will be the care of endowments and the supervision of investigations with such philanthropic services in mental disease as are necessary in the interest of these inquiries.

The first function which the Institute can perform is that of a "clearing house" for all those sporadic phenomena and isolated cases having a scientific interest for psychology and which would otherwise be lost to science. Academies of Medicine and bodies of scientific men can be invoked and aided in its aims, and committees appointed for the collection, record, and publication of important material related to the objects of the Institute. It will thus be apparent that the Institute does not intend to act in entire independence of other efforts to deal with residual phenomena, but as a central bureau or co-operative agency in more effective investigation.

There are two fields of investigation with which the Institute will be directly and indirectly occupied. The first may be called Psychopathology, or Abnormal Psychology,

and with this it is desired to associate a philanthropic work of an important kind, a clinic, partly as a means of giving a practical character to the Institute's aims and partly as a means of facilitating scientific research. The second field is popularly known as Psychic Research and may be called Supernormal Psychology. It comprehends a variety of phenomena imperatively demanding investigation. At certain points the two fields tend to merge into each other and at others they are widely separated. On this account and of several other considerations it is important not to associate the investigations of the two fields, while the means are provided for the articulation of results in both. Hence two Sections of the Institute have been organized, Section A., or Psychopathology, and Section B., or Supernormal Psychology.

II. Psychopathology.

The field of Abnormal Psychology in which philanthropic effort may be organized and conducted simultaneously with investigation consists of such cases as functional mental disease, and all psychological disturbances due even to organic troubles; functional insanity and hallucinations; amnesia or loss of memory, especially of that type often taken for serious insanity, but curable by other than ordinary methods; secondary personality or unconscious mental action simulative of other agencies than the normal consciousness; functional melancholia and vicarious or sympathetic mental aberrations; neurasthenia and psychasthenia; hysteria and hystero-epilepsy; obsessions; fixed ideas or monomanias; phobias; delusions, alcoholism, and all functional troubles that may ultimately be made to yield to the various forms of suggestion. It will also be an important part of the Institute's work to aid or to conduct a thorough scientific investigation into the phenomena and capabilities of hypnotism, especially on their psychological side, while organizing the application of hypnotic therapeutics in their scientifically legitimate forms. For this purpose a clinic and hospital of the Salpêtrière, Nancy or Berillon type would be necessary after the Institute has been fully organized.

In thus outlining this field of work and investigation I do not mean to imply that science has been oblivious to it or that it has neglected it in its main aspects, but only that the work needs both centralization and special attention to its psychological as well as to its physiological relations. The work proposed is superadded to that of Psychiatry, and is not a substitute for it. The physiological study and connections of the phenomena interesting to it will not be supplanted or ignored by it. On the contrary, this must ever be the basis of much of its inquiries and always the final result of them. But owing to the fact that there is some reason to suppose that the phenomena of consciousness have something like a causal nexus between different events in its stream and also that they probably exercise a frequent influence to produce bodily disturbances, it is desired that the purely psychological connections and relations of mental phenomena in certain cases be studied with reference to their possible value in diagnosis and the application of therapeutic methods supplementary to the ordinary ones. Many important facts may be ascertained for practical life antecedent to the autopsy which must be the last stage of inquiry and which never aids in the treatment of the individual patient. Experience has shown that the psychological study of certain disorders may lead to the improvement in methods of treatment.

This is not the place to explain in detail how the psychological aspects of these phenomena shall be investigated, since every psychologist will understand what is needed in work of this kind in contradistinction from physiological problems. What is most wanted is the right understanding of the dissociations of abnormal mental life in comparison with the associations of normal life, in order to determine more distinctly the practical measures which may be necessary for prevention and cure. The many cures in this field effected by suggestion are evidence of what might be accomplished after a more scientific knowledge of abnormal mental phenomena has been obtained.

Incidentally investigations in abnormal mental phenomena, especially those of secondary personality, may

throw light upon some of the vexed problems of philosophy. They may affect these in what they show of the nature and limitations of our normal personality. We must remember that what we directly know of ourselves is the result of introspection and what we know of the consciousness of others is indirectly ascertained through their motor actions. All consciousness other than our own is inferred from physical actions, and we can infer and understand it only in proportion to our direct knowledge of ourselves, on the one hand, and on the other, in proportion to our knowledge of the extent to which consciousness obtains physical expression through the motor system in others. In our normal life consciousness and the organism are so correlated as never to suggest any other conception of their relation than the dependence of consciousness on the body and the body alone. In this normal life personality seems to have its nature and limitations determined by the nature of the organism and its wants. Consciousness of the normal type has been useful in the struggle for existence and the survival of the fittest, and the abnormal types seem to characterize the unfit and unadjusted organism. But in certain forms of abnormal mental life there are distinct traces of mental action that does not obtain physical expression at all times. Unconscious motor actions show evidence of personality that apparently represents no utility in the process of evolution, and sometimes indicate a wider range of that personality than the normal. Hence it is important to ascertain, if possible, how much evidence there may be for this condition of things, as it is quite possible to conceive that abnormal rather than normal psychology may be the key to the solution of the problems of philosophy. It would be strange if Materialism were discredited by the study of the very phenomena upon which it has hitherto relied for the proof of its claims. But however this may be it is certain that our conclusions must be consistent with the existence of the abnormal, and it may be that the abnormal instead of the normal must represent the territory in which the solution of our problems is to be found.

We know that the study of physiology and the practice of medicine were revolutionized by the study of pathology.

many able physicians who would be glad to employ it in certain emergencies did it not affect their practice. A clinic would obviate this difficulty without affecting the practice of those who wish to employ it, while it would at the same time afford rare opportunities for the scientific study of hypnotic phenomena on a large scale.

III. Psychic Research.

✓ The second field for investigation which it is desirable to organize and aid is that which is known as Psychic Research. The popular conception of this field identifies it with the study of Spiritualism which has managed, in this country especially, to associate its methods and "phenomena" with fraud and illusion to such an extent that it is almost impossible to elicit attention to genuine phenomena. But it is designed in this term to sustain that conception of the field which is much wider than the general notion of Spiritualism, while it may comprehend it in both its fraudulent and apparently genuine form. The work of the English Society for ✓ Psychical Research defines what we have in view. This comprehends alleged telepathy, alleged clairvoyance, alleged mediumship, and all claims to the supernormal acquisition of knowledge, as well as the alleged production of physical effects without contact. As all these phenomena are exceedingly sporadic, except perhaps their fraudulent form, it is in the same degree necessary that the work of investigation should be organized and centralized with funds to make its ✓ aims effective. The organization is in a measure already undertaken by the English Society, but very inadequately for the want of funds and proper co-operation, and it is the aim of the American Institute for Scientific Research to organize and endow this work while it extends investigation ✓ to abnormal psychology.

There is a vast field of pseudo-supernormal phenomena which intervene between the genuinely supernormal and the abnormal, and this field is of especial importance to psychic research, more particularly because the abnormal is sometimes the medium through which supernormal facts find their way. We require as much to define the limits and medium

of the supernormal as we do the existence of the supernormal, and these limits are close to a very large territory of the abnormal and of secondary personality. It is therefore important that we articulate the results of investigation in both fields of mental phenomena while we keep the actual work of inquiry in each case independent. Scientific men will appreciate the necessity of careful methods in this matter and ought to recognize the importance of making the investigation as comprehensive as possible, and of bringing the whole field of residual mental phenomena together to ascertain their inter-relations. Not that the supernormal is necessarily associated with the abnormal, but that somewhere between the purely normal field of mental action and the supernormal we should expect to find connecting links, now associating the supernormal with the normal and now associating it with the abnormal. Our knowledge of its nature and limits will thus be determined more or less by the borderland cases, so to speak, intervening between the two extremes.

The field of psychic research proper divides itself into at least three types of facts having a scientific interest. The first of these may be denominated as that of frauds and delusions. This is an extremely large one and is represented by all those forms of jugglery which claim to be "supernatural" phenomena, such as slate-writing tricks and cabinet "materializations," and various mystifying performances. This field of fraud is well organized and equipped for its work. It was demoralized by the publication of the Report by the Seybert Commission, but since the work of the Society for Psychical Research has reinstated the belief in the supernormal of some kind, whether rightly or wrongly, the effect has been to encourage the reorganization of fraud on a wide scale and it is so rife that no better service for a large class of people can be performed than to serve as means for the correction of illusion and the detection of this fraud. In the decline of religious beliefs which had created so many hopes and ideals it is quite natural that the despair attending the dissolution of that faith should result in the credulous pursuit of consolation, especially if science will not step in to

supply the guidance which is so much needed. Science has insisted on supplanting faith in determining truth and hence it cannot shirk the duty to take its place in the investigation of the phenomena which claim, whether rightly or wrongly, to be so important. It cannot assume an attitude of intellectual and aristocratic pride, after disillusioning mankind as to the "supernatural," without forfeiting its claim to be our moral guide in the affairs of practical life. It must offer a constructive view of the world or surrender to the influences which scepticism does not and perhaps cannot destroy. In this work protection against illusion and fraud is a task not less important than the discovery of the supernormal.

The second field may be called that of the pseudo-supernormal and the pseudo-spiritistic type of phenomena, without implying that there is anything fraudulent or consciously associated with deception in them. This field is far larger than the public suspects, and is as important as it is scientifically interesting. This territory was not properly understood or appreciated before 1879 and perhaps not until later. Hence much that passed for the supernormal and spiritistic has been excluded from that consideration, and found to be the result of subconscious mental action or secondary personality. It is often simulative of other agency than the person manifesting it. Flourney's case of Mlle. Helene Smith is a good instance of this kind. Another most striking case is that of Dr. Morton Prince. In less interesting forms the phenomena are very frequent and are the source of much illusion and error on the part of those who cannot discriminate secondary personality from the supernormal. The study and mastery of this field will put very decided limits to the claims of spiritualism and will also exhibit the matrix through which much of the actually supernormal has to come. For both sides of the issue involved this field is a most important one and its study will afford as much scientific instruction as it provides protection against illusion.

The third field is that of the actually supernormal and comprises the claims of telepathy and spiritism as names for facts and not their explanation. What its extent is we do not know and it may be long before we do know. If

previous inquiry had discredited the existence of anything supernormal the claims of investigation could not be so forcibly presented. But the work of the Society for Psychical Research, though carried on under disadvantages and discouragements which no other form of inquiry has had to suffer, has presented such a mass of evidence for something exceptional in the processes of acquiring knowledge that its possible meaning for philosophy, science, religion, ethics, and politics cannot longer be ignored without forfeiture of the claim to scientific intelligence, to say nothing of human moral interests. This is true without accepting even the provisional hypotheses which are often put forward to explain its phenomena. But even its best accredited theory, if theory it is, namely, telepathy, is not a generally accepted fact in the scientific world, and whether true or false involves vastly important consequences to human knowledge. If true, it revolutionizes philosophical psychology and if false its place must be taken by a far vaster hypothesis, and as the phenomena which bear this supernormal character are very sporadic, organization on a large scale is the only means of testing the claims of any theory and of ascertaining the conditions under which the phenomena occur.

Then there are the phenomena of apparitions which comprehend phantasms of the living, of the dying, and of the dead, and which seem to transcend explanation by chance and subjective hallucination, but for which we have as yet no adequate or intelligent explanation. To consider them as having a cause outside the organism in which they occur as facts of experience is to open up the largest question of interest that man ever faced and may be fraught with an importance which it is impossible to estimate.

Connected with apparitions and suggesting the same general explanation are genuine mediumistic phenomena which are something like experimental data bearing upon the proof of a life after death. There are many doubts and perplexities associated with such a conclusion, but the facts are certainly very impressive when we have excluded fraud from their production. They are of a character which makes

it inexcusable to neglect their investigation. The systematic work of the Society for Psychical Research has placed the subject beyond ridicule or legitimate indifference, and it only remains to give the problems which are suggested by the facts and the exclusion of fraud some scientific solution, whatever this may be. It is even possible that an inquiry of this kind might result in scientific assurance regarding a future life. If the verdict be affirmative, no matter whether such a life be desirable or not, we should know upon what we have to reckon, as in all the other rational affairs of the present life. If the verdict be negative we should have our protection from illusion which is scarcely less important than the discovery of positive truth. But we must be neither credulous nor incredulous in the matter. We cannot afford to be fooled by scepticism, if a future life be a fact, and we cannot afford to be fooled by belief in it if it be not a fact; and indifference to it is only an excuse for the evasion of responsibilities which, if it happens to be a fact, we would never escape in any other question of knowledge and morality.

The most important consideration for the investigation of mediumistic and similar phenomena is, as already indicated, their sporadic character. The evidential cases are perpetually eluding us, and nothing but a central organization can hope to cope with the problem of collecting them for scientific treatment. They are such as cannot be verified at every moment or place. In the physical sciences it is somewhat different. When a physicist announces a new discovery his claims can be tested in a short time in most of the institutions of the world. It is not so with the claims of a psychical researcher. Its phenomena are so casual and so complicated, even when they are not supernormal, that only some highly organized and endowed effort can accomplish anything with them. This is true of all residual phenomena, whether physical or mental. But it is still more true of the abnormal and supernormal in psychology where the complications are much greater than in the inorganic world of matter.

There are also very important fields of residual phe-

nomena in the borderland between physiology and psychology that require investigation. They are all alleged facts bearing upon the problems of the inheritance or non-inheritance of acquired characteristics and of prenatal influences, with perhaps many allied phenomena. The facts related to these questions generally elude us like ghost stories, while the importance of a definite knowledge on both these questions represents one of the most gigantic ethical problems ever considered by science. It is difficult to experiment in either of them, while we can endeavor to avail ourselves of the real or apparent experiments of nature and, if possible, to give them scientific credentials, in so far as such a character is conceivable regarding spontaneous phenomena. There is much unsystematized matter bearing upon these questions, but its nature and value will not be known until it is studied in a scientific manner and the conditions known which affect its moral importance.

IV. Endowment of the Institute.

It will be apparent that the financial wants of such a work will be very large, especially that it combines philanthropic effort with scientific investigation. For its complete organization and effective administration many millions will ultimately be required. But it can make a very good beginning of its work with a sum much less than its ultimate needs require and which can at first be divided between the two departments of the Institute's task. When it has demonstrated its usefulness, it will have no difficulty in securing adequate financial support, as its results will be quickly appreciated by every man who sees its humanitarian importance and feels what the privilege may be in considering its endowment.

The importance of the work at present is clear enough to the scientific man, and if we can only combine the enthusiasm and sympathy of those who appreciate the opportunity there will be those who will come forward to see that the completion of the work shall be effected. In the meantime it is all-important to make a beginning, and this can be done in either of the departments by a sum smaller than that which

has been named. Any beginning will quickly demonstrate the value of the work and it is the rarest of all privileges to see that the task is immediately undertaken.

NEEDS OF THE INSTITUTE.

The explanation of the objects of the Institute outlines a scheme that involves a very large and expensive scientific work. It must show its worthiness by initial investigations and publications and will not expect any sufficient financial aid until it has shown its importance. That it has some claims, however, to financial assistance ought to have been made clear by the last twenty years of the London Society's work. It is to this that attention is called in putting the claim for endowment forward as one of the first objects of the present undertaking. The time has gone by when we should rely upon the sporadic and voluntary contribution of individuals for the sole evidence of the supernormal and some effort should be made in earnest to place the investigations upon the same substantial basis as is enjoyed by other phenomena. It has been made all the more imperative by the dissolution of the American Branch, which never had funds enough to do its work rightly. I wish in the inauguration of this new movement to keep its financial needs as prominent as the importance of its work and to do this I ought to explain definitely what scientific investigations of the kind cost.

Some measure of the expense involved in the scientific examination of psychic phenomena may be seen in the cost of the twenty years of experiments with Mrs. Piper. They cost in all probably as much as \$75,000, and this was not a large sum compared with the value of the results. It will cost much more to deal in a similar manner with a number of like cases, and this must be done before the rigid demands of scientific method are satisfied even for the simplest phase of the conclusion involved. It is not expected immediately to launch upon such an undertaking until the funds are secured. But it is hoped that this need will be appreciated

as early as possible and that friends of the work will see that a proper corps of men are put to work on this task.

The membership fees, unless they come from several thousand members, can hardly do more than pay for publications and office expenses. This was all that could be effected by the fees of the American Branch, and indeed they did not suffice for that purpose. There were not even funds to pay for publications of any kind. Nothing but imperfect records could be made of phenomena independent of the Piper case. If this subject is to merit the attention and respect of scientific men it must be able to collect and publish scientific matter for study. This labor is not less expensive than other scientific investigations and will require the same patience and sacrifices that the discovery of all scientific truth claims. A large membership will help greatly toward the desired end, if it only creates a public opinion to support the work. The membership could be large enough to endow the work partly in a few years, but this result will not be expected from that source.

One of the most important steps demanding immediate attention is the funds to put such men to work as may succeed to it when the present organizers have passed away. One of the great misfortunes to the work of Dr. Hodgson was the inability to have had a man with him who could have taken up his work without interruption and this disaster ought not to happen again. The immediate crying need is men enough to investigate cases and experiences all over the country as they come to our notice. This requires that we be able to give suitable men a career. The proper men for the work will not undertake it unless a career can be offered and time given for doing really scientific investigation.

Another important circumstance should be noted. It refers to immediate wants. There are a number of very promising cases which ought to receive scientific attention. They require to be put under the proper care and surveillance in order to make the results of investigation scientifically valuable. A series of protected experiments are necessary as a means of ascertaining whether such an investigation as has been given to Mrs. Piper would be desirable. I know

seven cases which demand such attention. Even the preliminary investigation cannot be adequately carried out without funds for it. The small fund already obtained for preliminary organization of the Institute may suffice to determine the importance of the cases, but it will not long support a large investigation of them.

The office and editorial work will require most of one man's time and labor, so that a very early need is the employment of an assistant who may make a career of his work. Next to this is a fund for coralling cases for experimental investigation. No reliance can be placed upon experiences with professional psychics. Private cases must be protected against doubt and suspicion. Scientific method requires that the experimenter be able to determine the conditions under which his investigations are made and to supply this want we must guarantee the instrument of investigation against the objections which the habits of adventurers have brought upon the men who deal in psychic phenomena. An admirable article on this subject was recently published in the "*Annals of Psychological Science*" by its editor. There it was shown that psychics needed the same care and protection that any machine for experimentation requires and the sooner that this fact is realized the better for the work.

The appeal is therefore here made for an early endowment of the Institute that its work may be properly organized. As much attention must be called to this as to the investigation, and in fact the investigation cannot be properly conducted unless the endowment be made equal to the task. Just to put the work on a proper foundation will require an income of \$10,000 a year. If that can be secured by membership fees and a reasonable assurance made that it will be permanent it will be easy to initiate a work which will soon secure a larger endowment on its merits. It is hoped that members will use their influence to encourage the establishment of an adequate fund for the application of proper scientific methods to this very complicated problem.

It is due to those who may be interested in both the work of psychic research and its endowment to say that a small fund has already been secured. The amount pledged and

paid in has been \$25,000, which was obtained as a preliminary organization fund and with the liberty of using both principal and interest in the work designed by the Institute. The permanent endowment desired is \$1,000,000, which will yield about \$40,000 a year for the investigations. A large sum will be required for Psychopathology. But we are here speaking only of the needs of psychic research, which demands \$10,000 a year for putting it rightly on its feet. It is hoped that we may be able to make the fund now available a part of such an endowment and we can certainly do this if an adequate permanent fund can be secured at an early date.

In behalf of the plan for endowment we call special attention to the following scheme of membership. There will be five types of members: Founders, Patrons, Fellows, Members, and Associates. Those classes whose contribution establish a permanent endowment are mentioned in their place. It would not require a very large number of these to place the Society beyond the contingencies of annual assistance. We would therefore emphasize the consideration of this plan by all that are interested in the problems of the institute.

Founders shall have all the privileges of Patrons, Fellows, Members, and Associates, and shall have their names published in perpetuity, if so desired, in the Proceedings of the Institute in all its Sections. A person may become a Founder upon the payment of \$5,000.

Patrons shall have the privileges of Fellows, Members, and Associates, and shall have their names published during their lives, if so desired, in the Proceedings of the Institute in all its Sections. A person may become a Patron upon the payment of \$1,000.

Fellows shall have the privilege of being enrolled in all Sections of the Institute; of receiving the publications of the same; of the use of the rooms and library, and shall pay an annual fee of \$25. A person may become a Life Fellow upon the payment of \$500.

Members shall have the privilege of being enrolled in one Section of the Institute; of receiving all the publications of

that Section, and shall pay an annual fee of \$10. A person may become a Life Member upon the payment of \$200.

Associates shall have the privilege of being enrolled in one Section of the Institute; of receiving only the "Journal" published in that Section, and shall pay an annual fee of \$5. A person may become a Life Associate upon the payment of \$100.

The funds contributed by Founders, Patrons, Life Fellows, Life Members, and Life Associates will be invested, and only the incomes thereof used in the work of the Institute.

PROSPECTUS.

In connection with the statement of the aims of the American Institute for Scientific Research should go an explanation of the means by which its work shall appear before the public. These means will be its publications. The record and discussion of its investigations will find expression in the publication of two organs. These will be an annual volume of "Proceedings" or "Reports," and a "Journal." The annual Proceedings will consist of detailed reports and discussions of a more scientific character and representing matter which is intended to be of more permanent value. The Journal will be an organ with less pretensions as a detailed record of its matter and will be intended to serve a more popular object. It will be necessary to explain briefly its nature and policy, both in regard to what it will not do and what it will do.

There are three things which the Journal will not do. First, it will not be an organ for the publication of speculative theories of any kind, philosophical, religious, or scientific. Its primary object must be scientific record and criticism. Various theories and explanations of phenomena may come in for discussion, but the Journal will not be an exponent of any special view of facts. Secondly, it will not limit itself to evidence of the supernormal, but will emphasize the record of facts of mental experience, throwing light on the conditions affecting the supernormal, and admit such

criticism and discussion as will enable it to serve some constructive object. Thirdly, it will not limit its task to the discovery and exposure of mere frauds and illusions. As little of this work will be done as possible. Some of it will be absolutely necessary for the protection of genuine facts. But there is no longer good excuse for confining attention to the fraudulent and illusory aspect of psychic research. The time has come to do some other kind of work and to emphasize it, tho it will devolve upon us to be the conservative influence in the community concerning such things as the supernormal. The discovery and exposure of fraud and of illusions have their value for psychology as well as for public interest, and this wholly apart from the existence of anything supernormal. Consequently they may stop the exploitation of human credulity by adventurers in matters so important as real psychic research. But if the supernormal of any kind be a fact it would be inexcusable to everlastingly pander to the prejudices of scepticism simply because it is respectable. Hence it will be a fundamental part of the Journal's policy to see that the claims of the supernormal shall have fair consideration.

The matter which the Journal intends to furnish its readers will consist of five kinds: general articles, editorial matter, incidents, correspondence and discussion, and reviews.

The first will be articles on such topics as will interest psychic researchers in regard to methods, special cases, psychological problems of an obscure type, historical questions in philosophy and other intellectual fields as affecting psychic research, and any phenomena connected with the main purpose of the Society. Special emergencies will determine the nature of the matter so regarded.

The editorial department will serve as a vehicle for the discussion of questions suggested by correspondence and the general needs of the work in regard to methods, experimentation, and all conditions affecting the nature and results of investigation. The amount of space devoted to this department will vary with circumstances.

In regard to the publication of incidents several consid-

erations will have to be taken into account. In the first place, incidents will not be published on the ground that they "prove" any special contention, even though as a fact they may do so. Whatever value they may have as individual phenomena their real importance must be determined by their place in a collective whole. The evidential point of view for science is quantity as well as quality and in observing this rule we mean to suspend explanatory considerations in the publication of them. This must be reserved for the discussions in the Proceedings where the facts can have a collective force and importance. In the second place, the records in the Journal will be treated as "raw material" requiring either more detailed investigation and discussion or the multiplication of confirmatory evidence to give them scientific importance. They will primarily justify inquiry rather than prove theories. The plan will be to allow the reader to determine for himself the interpretation of such incidents as the Journal records. All general theories of them must be referred to other publications where the criterion of quantity may be satisfied. In the third place, the Journal must confine its incidents to the less comprehensive instances of mental experience and experiment. Detailed and elaborate cases will have to go to the Proceedings. In the fourth place, it will consider phenomena that interest psychological students wholly apart from the supernormal and that serve as the matrix in which the supernormal may be moulded. This brings its functions into the field of illusions, hallucinations, coincidences and similar phenomena of an unusual kind. In the fifth place, it will try, as far as the circumstances permit, only to vouch for the fitness of the records for serious consideration. Whether facts have been accurately and correctly described by reporters will perhaps be a matter of individual judgment, and the editor wishes to defer as much as possible to that right, though endeavoring to admit only such instances of personal experience as seem to him probably important for some purpose. Their record will be intended to call out thorough investigation and discussion upon their merits in this respect. Those which pass this ordeal and embody the essential characteristics of evi-

dential matter may be usable in constructive discussion in regard to general views affected by collective masses of evidential matter.

The publication of correspondence and discussion will have to be regulated by the editor's judgment of its relation to the general policy of the Journal. Only such letters and discussions can receive publication as seem to represent the scientific objects which we wish to keep uppermost in our investigations. This department is intended to be a vehicle for the critical expression of views regarding published matter and so a medium for others than the official representatives of the Society.

The reviews of books will be those of a shorter nature. More elaborate reviews and discussions of books will have to be reserved for the Proceedings.

EDITORIAL.

In the February number of the Journal we shall have one of two articles representing a summary of experiments with Mrs. Piper since the death of Dr. Richard Hodgson. The detailed records will receive publication at some later time in the Proceedings.

Readers of the Journal must remember that the dissolution of the American Branch of the Society for Psychical Research with the removal of the records accumulated by Dr. Richard Hodgson in Boston to England makes it necessary to begin the work of collection anew in this country. There will probably be some difficulty in obtaining well attested phenomena for scientific purposes and it may require several years work to arrive at that point of interest which the collection of Dr. Hodgson had established. The co-operation of all that are interested is earnestly sought to make up for the loss of that material, which will undoubtedly receive publication by the London Society.

Explanation of Terms.

An important precaution should be stated regarding the use of terms in the *Journal* for denoting the various types of phenomena recorded. There are three terms which are commonly taken as terms of explanation, but which are really and only descriptive terms. They are Telepathy, Clairvoyance, and Premonition. They will be used in the record of incidents merely as classifying or descriptive terms and not in any sense as implying a specific cause or explanation of the facts. Telepathy will be a name for coincidences between the thoughts of two or more persons that suggest a causal nexus of some kind, though we may not be able to define this cause. Clairvoyance will be the name for the alleged acquisition of physical knowledge not previously acquired by the subject in a normal manner and not referable to telepathy. Premonition will be the name for those incidents which claim to forecast future events in some specific manner not explicable by chance or guessing, or ordinary prediction. The three classes of phenomena are somewhat distinct in their character and even if they be ultimately referable to a common cause they will probably have subsidiary hypotheses associated with their explanation. But in the meantime we can only classify the facts, and the terms used for this purpose must be employed only in the descriptive sense defined. They will not be in any sense explanatory.

The American and the London Societies.

The reorganization of psychic research in this country may suggest to many persons a misconception of the motives at the basis of it, and hence the idea that it is to be a rival affair. If any such conception of the matter should arise it is proper to disillusion those who entertain it. While it was the original purpose of Dr. Hodgson and those who were interested in the Institute ultimately to merge the American Branch with the Institute it was not to be done in any way that would involve unnecessary friction with the parent body. The American Branch had its own funds and was in no way

helped for years by the English body and it was deemed necessary to seek financial assistance in this country. This required that local responsibility should exist for their use. Dr. Hodgson's death interrupted this plan, and it was the purpose of the Institute to abandon the organization of an independent body unless the English Society dissolved the American Branch. The subject is one in which rivalry of any kind would be at least unfortunate, if not fatal. Hence it is and was desired that there should be no sense of rivalry in the organization and work in the field. It will be the policy of the American Society to encourage all who are able to remain members of the English Society while they are asked to join the new American Society. Both Societies have the same object and merely occupy different fields in which it is more convenient to do the work independently than in union. There is to be no competition in their organization and investigations. All that are interested and have the means should support both of them, as it is financial assistance that is most needed for conducting their work rightly. With this understanding there need be nothing but goodwill and a co-operative spirit in carrying on the investigations for which they exist.

Dr. James J. Putnam of Boston, and Dr. Minot J. Savage found it necessary to resign from the Board of Trustees of the American Institute for Scientific Research. Dr. Savage resigned because of his ill health, and Dr. Putnam had other reasons for not continuing in its service. Dr. R. Heber Newton was willing to resign in deference to an unfounded prejudice against clergymen on such a Board. His resignation, however, was laid on the table at a meeting of the Board and it is hoped that circumstances will arrive that will make it wiser to withdraw his resignation.

This misunderstanding on the part of many persons about the work of the Board makes it advisable to explain it more clearly. It has been the impression that the Board of the Institute is an investigating body. It is in fact nothing of the kind, and so does not require professionally scien-

tific men to do its work. It is desired that the Board shall be constituted of men having a national reputation so far as that is possible that it may be the custodian and disbursing officer of the funds contributed to the investigations and practical work of its Sections. The Councils in the separate Sections are to supervise the scientific aspects of the work and the general Board of Trustees will do nothing more than inspire confidence in the care and use of the endowment which the Institute seeks and expects. The Institute is modelled after the Carnegie Institute in Washington. The Board of that Institution is not primarily a scientific body and does not require to be. The scientific men are the receivers of subsidies. It is intended that the work of the American Institute shall conduct its work in the same way. The independent Sections shall be responsible for the scientific features of the work and it is these that must have scientific men for their members. Section "A" will be for Psychopathology or Abnormal Psychology, and Section "B" for Psychic Research or Supernormal Psychology. The Board of the American Institute will simply stand for the importance and respectability of the work and will be responsible for the care of its endowments. That will be the only service expected of it.

The present Board consists of the Incorporators and Dr. R. Heber Newton and Mr. Charles Griswold Bourne. The Incorporators will resign when the Board has been completed. They are serving only as a working body until the proper persons have been selected. It will be a matter of some difficulty in the present state of things to secure the men desired. In this country the work of abnormal psychology and psychic research has not yet received the open support that it obtains in Europe. There it has received aristocratic indorsement and scientific men lose nothing by manifesting an interest in it. Patience and hard work will give it the standing which it deserves and which it has received in other lands.

In answer to many inquiries which come to us from various sources it may be well to state that Mrs. Leonora

Piper, who was so long the subject of investigation and experiments by Dr. Richard Hodgson, has recently gone to England under the auspices of some of the members of the English Society for Psychical Research. She will remain at least for the year in England, and no other assured plans have, at present, been arranged for the future.

Apropos of this circumstance it may be well to announce that some recent experiments have revealed another case which might be made as useful to science as that of Mrs. Piper had we the endowment fund to protect it and to enable proper experimentation to be carried on. It is the case of Mrs. Smead (pseudonym), the wife of a clergyman and never at any time a professional. An article representing some experiences and experiments in connection with her was recently published in the "Annals of Psychical Science." The experiments which have since then been conducted under more favorable conditions for scientific importance have shown that it is a case which we cannot afford to neglect. It is hoped that a report of these experiments can be published in an early number of the "Proceedings." In the meantime we can only present the opportunity for scientific investigation in the case to all those who may appreciate the nature of such an undertaking.

We would call special attention to the reprint of the Application Blank which occupies two pages at the end of this Journal. It is designed for those who may be interested in becoming members. They have only to cut it out, sign it in conformity to the conditions specified therein and mail to the Secretary.

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no endorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

THE FAY PERFORMANCES.

The public is very generally acquainted with the entertainments of persons calling themselves the Fays and these performances have been constantly reported to me as "remarkable" and as illustrating mind-reading of a very extensive type. Being a public affair I never had any interest in them as matters having any scientific importance. But the constant reports to me of facts that certainly mystified the audiences and which could not be easily explained as reported made it necessary for me to witness the entertainment that I might say to people, who were always asking me whether I had seen them or not and advising me to go, that I had seen them. I felt that I had no right to express an "a priori" judgment about them, no matter how certain I might be regarding their actual or possible explanation, and that my judgment would have more weight if I could report from experience. It was enough for me personally that the performance was the stereotyped one to make it scientifically worthless, even if it was what it appeared to be to observers interested in the supernormal. But I saw no reason for depending upon conjecture in spite of the fact that the performances belonged to the class which has had the run ever since Houdin or Cagliostro. I knew well enough that the performances were not reported to me rightly. At least I felt quite certain of it, but would not allow surmises to regulate my statements, tho the time will soon come when it will not be necessary to witness such entertainments in order to express a judgment of their real character.

The consequence was that I took the first opportunity in New York to go and see their performance. It was at the Alhambra. It may surprise some readers if I say that, so far from interesting me as mind-reading, the performance bored me. It was not at all what was reported to me. People had told me that the mind-reading was remarkable and the description of the phenomena certainly made them so appear. But there was not the slightest superficial evidence of such a phenomenon in the performance, taking the question of conditions into account in the matter. In order to confirm my impressions and in order to secure definite evidence of what the explanation was I went a second time and took a stenographer with me for reporting certain statements of Mr. Fay that were of importance in proving that reports of such entertainments are rarely correct. The consequence was that I confirmed the view which I had taken of the first entertainment.

The first thing to be said in justice to the Fays is that they actually make no pretense of doing what the public usually reports as being done. This fact struck me as one of the most astonishing that I ever observed. It is such a good illustration

of mal-observation on the part of people reporting on such phenomena. Mr. Fay prefaced the performance with remarks about it. He stated that he and Mrs. Fay did not pretend that there was anything supernatural about the entertainment, but that what they did was done by perfectly natural means. He said, however, that he did not pretend to explain it and that the audience could draw its own conclusions. There was a slightly oracular air about his evidently prepared statements that was calculated to mislead careless observers. He was quite willing to leave upon his hearers a mystified impression, tho his language did not require any interpretation implying more than the traditional prestodigitator's illusions. He reiterated several times his disclaimer to the supernatural and there was no excuse on the part of the audience for thinking the performance anything more than what can be seen with Hermann and Kellar. In perfect justice to the Fays, therefore, it should be said that their performance is a perfectly legitimate entertainment for those who go to witness jugglers' tricks of that sort. Men are themselves to blame if they imagine that it is anything else, for the Fays are careful to exculpate themselves from the accusation of being frauds. If the audience would simply observe what it is told it would see that the whole thing is an illusion and that it has no right to cry fraud until it has eliminated its own illusions. The only criticism which can be made of the Fays is that the language of Mr. Fay is studiously vague and is well calculated to deceive the unwary listener. That is perhaps the art of the juggler to help in the impressiveness of his performance. Hermann and Kellar used it, but with no intent to deceive any one in an illegitimate way. It is often necessary to put the mind in a condition to appreciate the mystery about the performance and so to increase the difficulty of explaining it easily. But this is no reason why the observer should assume a credulous attitude toward phenomena that have an oracular claim to a supernormal interest.

I am not going to enter into any detailed account of what the tricks are or how they are performed. As I am not entitled, after the explanatory remarks of Mr. Fay himself, to accuse them of fraud, it is neither necessary nor just to make such an accusation any more than we would accuse a professional prestodigitator of it when he is mystifying us by his tricks. But it will be permissible to call attention to an interesting historical fact which will explain both the short memories of the public and its careless judgment of such phenomena.

The performances of the Fays which I witnessed contained two parts. The first was what is called a physical phenomenon in the parlance of psychic research. Mrs. Fay permits a committee—two men in what I witnessed—to tie bands about each

wrist and then to tie her hands to a post or board behind her back. The details I need not give as I am concerned only with the appearance of security in the case. In this condition a sort of cabinet is drawn up to cover her from the sight of the audience and she then throws objects placed on her lap out through an opening in the shielding curtain, or a glass placed on her lap is found held in her teeth, or a box is placed around her and a tam-bourine is thrust about. To the ordinary spectator the phenomenon seems inexplicable.

But I would remark two important facts. First the very presence of the cabinet and concealing curtain proves that it is not what it appears to be. There is no excuse for this concealment but the fact that the trick cannot otherwise be performed without betraying its method, which is very simple. Secondly, there is no assurance that the committee does not actually consist of confederates, who do the tying to suit the emergency. Confederates are not at all necessary for this performance, as it can be carried out very easily without confederates of any kind except Mr. Fay, and with "green" hands it can be done without his complicity. I refer to these circumstances because they are so usually neglected by spectators in the formation of their judgments or in their experience of mystification. These incidents are presumably negligible circumstances when as a fact they can be the secret of a perfectly simple explanation. The form in which they are presented is calculated to disarm our suspicion as our attention is concentrated on other matters in the performance. What we need to learn in such cases is the habit of careful observation of all the facts and of recognizing that the very circumstances which we are disposed to disregard are the important supernormal character was as questionable thirty years ago as ones, at least in many or most cases.

But there is a more interesting fact which should be remarked in regard to this physical performance. It is fully described and explained with illustrations in Truesdell's "Bottom Facts of Spiritualism." Curious enough the performance in all the details of the present Fays—who have no connection with the original Annie Eva Fay, save that Mr. Fay is represented as her son,—is precisely that which I mention. It was a trick of the original Annie Eva Fay and can be performed by even the most amateur person after a little practice. It is strange that such a performance could be revived at this day without newspaper discovery and exposure. But here is the same old trick exciting the interest and credulity of the public and the newspapers do not know enough of history to recognize the phenomena.

Of course, to begin with, no one should take such performance seriously. They no doubt do so for reasons that did not in the last generation. The existence of anything whatever

of a supernormal character was as questionable thirty years ago as the belief in fairies, and only the serious claim on the part of psychic researchers that telepathy is a fact could revive a disposition to think that there "must be something in it" when a juggler makes claims to the supernatural. When a man discovers some new phenomenon in physical science and proves his case satisfactorily to the scientific world he can then turn to public exhibitions and illustrations of his discoveries. This is what has occurred with Xrays, with wireless telegraphy, color photography and similar matters of public interest. It is then quite natural, when the claim of mysterious agencies is made, that the public should throw aside its natural scepticism and listen patiently and credulously to such performances. But while it is natural it is not intelligent to do so. Such claims have not been satisfactorily proved to the scientific world and hence the duty of the public is to respect scientific method and conditions until the existence of "supernatural" phenomena has been proved. It can then be a passive spectator to the exhibition of them. I am not implying that they ever will be proved to the satisfaction of any one, but I am emphasizing the point of method which is so essential to keep in mind when witnessing claims of the kind under consideration. There is no excuse in assuming the possibility of such things and suspending our sceptical judgment in the presence of public performers. Such performances are *prima facie* jugglers' tricks until they are proved otherwise, and they will never be proved otherwise in such a public way.

Readers will be interested to know that some persons who had been in the employ of the Fays appropriated some of the material and devices used in their entertainments to set up a similar business of their own. The Fays brought suit for an injunction and the defendants aver that the performances, in which they were themselves accomplices, are all tricks. It is not our place here to discuss the merits of either side to such a controversy, but it is clear from the affidavits made and from the evidence on file in the New York Courts that the phenomena exhibited by the Fays have no claim to serious consideration by intelligent people. A complete copy of the documents on file in the New York Courts is in our possession. It is not necessary to publish these. Their existence is sufficient to show the folly of scientific interest in such performances.

I shall not give any explanation of the "mind-reading" performance of the Fays as I witnessed it. I shall not treat a perfectly legitimate entertainment and amusement as a fraud. My object here is only to say that the public must defend itself and that it can easily do by looking at the matter as it would an entertainment by Hermann and Kellar. Enjoy it and admit that you

do not see the secret. It is not easy to see exactly what the trick is in all cases. The fact is that no one method is employed, or need be employed, in the performance. I have very good evidence of what parts of it are, but I do not care to expose them until serious claims have been made that they are supernormal. I desire only to emphasize the fact that persons interested in psychic research should not form their conceptions of what some of us are interested in by any such performances. They must learn that there is but one simple fact to be constantly kept in mind regarding the claims of the supernormal. It is that the conditions under which phenomena are produced must be under the control of a responsible scientific man. They must not be determined by the subject exhibiting the phenomena. With that criterion one need never be exposed to illusion in the formation of his judgment, no matter how illusory his sense perception may be. Just assume that it is all an interesting trick and laugh at your own discomfiture in not discovering it. The serious consideration of such phenomena must be stopped except as education in delusions. There will be no intelligent progress in psychic research as long as the public runs after such performances and forms its ideas of what some scientific men are seeking by such manifest and simple tricks. The fact is that the performance will not compare in interest with the entertainments of Hermann and Kellar, and these do not profess to be more than delightful illusions.

There is another way of stating the last point made. It is that the demand for public illustrations of the supernormal always leads to the adventurer's method of simulating it. If the public would only cease seriously to consider such performances as either interesting, save for the production of illusion, or illustrative of the supernormal, the exhibition would die of itself. It will live just so long as people wish to be humbugged in that manner, and when the performers are shrewd enough to tell the audiences that they are only entertaining them the spectators must have themselves to blame if they go away astonished. If we are to have genuinely interesting psychic phenomena let the demand be for really scientific conditions and the production of them under circumstances not resembling such performances as are here under notice. It ought not to be necessary in this day to say this. It would not have been necessary if the scientific world had done its duty the last quarter of a century in sifting from illusory phenomena having a genuine interest and if it had educated the public up to the means of discriminating the genuine from the false. Unfortunately the scientific men have allowed the public to discover the genuine and then to believe with it the fraudulent simulation of it. Consequently the blame for the present public credulity and hasty judgment must be shared by

those who should have been the leaders and educators. But whoever is to blame there is no reason to exercise that demand which results only in humbugging ourselves. Demand that scientific work be done and pay one-fourth as much for that as you do for fraud and illusion and you will find something worth while. It may not be all that you expect to start with, but it will be enough to throw light upon the nature and destiny of man. This will never come from public exhibitors. It is in private life and in the application of scientific method that we may expect to find genuine phenomena whatever their meaning.

JAMES H. HYSLOP.

VISIONS OF THE DYING.

There is a group of psychic phenomena which are well worthy of a most searching investigation. I refer to the alleged visions which many dying persons are said to have had of friends who have passed away before them. In some cases they seem to have a coincidental importance that may give them some scientific value, if well enough attested as facts.

It would be natural to suppose that the crisis of death would often be attended by all sorts of hallucinations. We know how disease and accident lead to deliria in which all sorts of hallucinatory experiences occur; and narcotics and anaesthetics evoke similar phenomena in various degrees. They are but illustrations of influences which disturb the normal activity and functions of the organism, so that the non-cordination of central functions results in the simulation of realities by all sorts of phantasmal forms. Death is a particularly disintegrating process and we should expect similar mental disturbances in its progress. Usually the motor functions are so paralyzed by it that we should expect little evidences of sensory phantasms. One way of indicating what dying experiences are in any clear manner seems possible and that is by speech. When this occurs the subject must retain enough of his normal motor activity to give expression to his mental experiences. Indistinct indications may be given by motor action in the eyes. But what we should discover from ocular movements of a dying person would be doubtful and possibly capable of various interpre-

tations. It would be the same with hearing. But when speech is retained enough may be uttered for us to ascertain the nature of the experience of the dying person, and occasionally dying persons utter intelligible sentences which convey unusual information. It is such that ought to be the subject of a very careful investigation. I propose here to suggest that a census of them might easily be collected and made the subject of statistical study and psychological analysis.

The interest which such phenomena may have for science will depend upon a variety of considerations. The first is that we shall be able to attest their existence and their nature. The second is that we shall have some reason to believe that they have a selective character pertinent to their apparent significance. The third is that we shall have some means of distinguishing them from those capricious and kaleidoscope phenomena that are classifiable as ordinary hallucinations. The fourth is that their characteristics shall suggest some coincidental incidents not referable to chance and at the same time distinguishable from others possibly due to subjective causes. It will not be an easy task to conduct such an investigation, but it is possible by long efforts and perseverance to accumulate facts enough for some sort of study and analysis. The method of effecting this object will be the subject of discussion later in this article. We must first describe the phenomena to which attention needs to be called.

The phenomena which I have in mind are a type of apparition. Whatever their explanation they have one characteristic which distinguishes them from ordinary deliria. They represent the appearance of deceased persons to the vision, imagination, or other source of sensory representation, of the dying person. If we should find that they bear evidences in any case of supernormal information they would become especially significant. But one of the most important things to study in them would be their relation to instances of hallucination under the same circumstances that had no coincidental value. That is, we need to study their statistical aspects which would require a comparison of the

really or apparently coincidental cases with those which are unmistakably hallucinatory and subjective in their origin. For this a large collection is necessary and this can be made without any presumptions regarding their explanation. I shall illustrate the kind which are particularly interesting and suggestive. They are as described above, instances in which dying persons seem to see previously deceased friends claiming in cases to be present for the purpose of aiding in the passage of death. When this claim of assistance in the crisis of death is made it is through mediums and it is sometimes or generally made when there has been no evidence at the death scene that such a presence was remarked. I shall give a few illustrations of both kinds.

The following instance I received from a correspondent whose testimony I have no reason to question:

"I called this afternoon (May 14th, 1906) upon a lady who buried a nine-year-old boy two weeks ago. The child had been operated upon for appendicitis some two or three years ago, and had had peritonitis at the same time. He recovered, and was apparently quite well for a time. Again he was taken sick, and from the first the doctor thinks he did not expect to get well. He was taken to the hospital, and operated upon. He was perfectly rational, recognizing his parents, the doctor, and the nurse, after coming out from under the influence of the anaesthetic. Feeling that he was going, he asked his mother to hold his hands, until he should be gone. He had, I forgot to say, been given strong stimulants after the operation, which, I suppose, made his mind very active.

Soon he looked up and said, "Mother, dear, don't you see little sister over there?"

"No, where is she?"

"Right over there. She is looking at me."

Then the mother, to pacify him, said she saw the child. In a few minutes, his face lighted up full of smiles, and he said:—

"There comes Mrs. C—— (a lady of whom he was very fond who had died nearly two years before), and she is smiling just as she used to. She is smiling and wants me to come." In a few moments:—

"There is Roy! I'm going to them. I don't want to leave you, but you'll come to me soon, won't you? Open the door and let them in. They are waiting for me outside," and he was gone.

"No, I forgot to tell about his grandmother. I gathered the

impression that he did not know his maternal grandmother, but may be wrong.

"As his mother held his hands, he said: 'How small you are growing. Are you still holding my hands? Grandma is larger than you, isn't she? There she is. She is larger, isn't she? Her hand is larger than yours. She is holding one hand and her hand is larger than yours.'

"Remember that the boy was but nine years old. Did he really see spirits and recognize them? Or was it the result of the highly sensitive condition of the brain caused by the medicine?"

The mother confirms this narrative and inquiry brings out the following facts. The boy had never known his grandmother who had died twenty years ago. His sister had died four years before his own birth. Roy is the name of a friend of the child and he had died about a year previous.

It will be apparent that the instance is not in any respect an evidential one. There is no way to displace the assumption that the phenomena were hallucinations until better indications of their real nature can be obtained by further investigations, if that can ever be done. It is natural to suppose that the critical condition of the mind and body would give rise to these and similar phantasms, especially in certain kinds of natures. The natural assumption may not be the right one, but it is the only one that science can tolerate until its credentials are better satisfied by evidences of the supernatural. There is nothing in this instance that can be verified as not a natural and subjective effect of the conditions associated with dissolution, unless it be the systematic group of deceased persons involved. For the physiologist and the psychologist this goes without saying, and the mention of it here is only to emphasize for the general reader the confident opinion which science would entertain regarding such incidents. Science might not have better evidence that this special case is hallucination than the believer in its reality has for this character, but the mass of facts in human experience connected with abnormal mental and physical conditions associated with disease and death would predispose any cautious person in favor of the scientific interpretation as either more probable or more safe an assumption than the one in favor of the other.

Other cases of a similar nature have come to my attention, but I have not yet been able to have a first hand account made for me. I remember that my step-mother told me that her mother, while dying, saw an apparition of her husband who had died many years before. Such incidents are probably relatively numerous, but as they are not recorded or examined carefully they can only be subjects of sceptical consideration.

But I have a group of incidents which are much more suggestive of something unusual and possibly quite significant. Some of them involve a record and confirmatory support that gives them importance. The first of this group is one dictated to me and taken down verbatim by the two persons who knew the facts. They are both intelligent and trustworthy witnesses, not more liable to errors in such things than all of us. It involved circumstances which give peculiar value to the incident as the story will vouch for itself. I quote the narrative as I took it down.

"Four or five weeks before my son's death Mrs. S—— was with me—she was my friend and a psychic—and a message was given me that little Bright Eyes (control) would be with my son who was then ill with cancer. The night before his death he complained that there was a little girl about his bed and asked who it was. This was at Muskoka, 160 miles north of Toronto. He had not known what Mrs. S—— had told me. Just before his death, about five minutes, he roused, called his nurse for a drink of water, and said clearly: "I think they are taking me." Afterward seeing the possible significance of this I wrote to Miss A—— and asked her to see Mrs. S—— and try to find why the word "they" was used, underscoring it in the letter, as I always supposed the boy's father would be with him at death. Miss A—— went to see Mrs. S——, and did not mention the letter. When I saw Mrs. S—— more than a week later we were having a sitting and Guthrie, my son, came and told me how he died. He said he was lying on the bed and felt he was being lifted out of his body and at that point all pain left. His first impulse was to get back into his body, but he was being drawn away. He was taken up into a cloud and he seemed to be a part of it. His feeling was that he was being taken by invisible hands into rarified air that was so delightful. He spoke of his freedom from pain and said that he saw his father beyond."

The intimate friendship of Mrs. S—— with Mrs. G—— the mother of the boy, makes it possible to suppose that hints or suggestions may have been unconsciously conveyed to the boy before his death or that something was said at the experiment which might deprive the incidents of that importance which they superficially seem to have. I have, however, observed that the two ladies are as careful in their account as we should expect, and while I cannot give the narrative as much scientific weight as may be desirable I think there is reason to believe that the main incidents are correct. The boy's experience of a strange girl at his bedside, and the allusion to the plural of the pronoun are quite possibly correct accounts of the facts. A record of the later sitting would be necessary to be assured that the allusion to the father was not in response to a suggestion. But in any case the incident is better than, or at least appears to be, superior evidentially to the first one quoted, and it indicates what may be done to assure ourselves of significance in such phenomena.

I quote next a well authenticated instance on the authority of Dr. Minot J. Savage. He records it in his *Psychic Facts and Theories*. He also told me personally of the facts and gave me the names and addresses of the persons on whose authority he tells the incidents. I am not permitted to mention them. But the story is as follows:

"In a neighboring city were two little girls, Jennie and Edith, one about eight years of age, and the other but a little older. They were schoolmates and intimate friends. In June, 1889, both were taken ill of diphtheria. At noon on Wednesday, Jennie died. Then the parents of Edith, and her physician as well, took particular pains to keep from her the fact that her little playmate was gone. They feared the effect of the knowledge on her own condition. To prove that they succeeded and that she did not know, it may be mentioned that on Saturday, June 8th, at noon, just before she became unconscious of all that was passing about her, she selected two of her photographs to be sent to Jennie, and also told her attendants to bid her goodbye.

"She died at half-past six o'clock on the evening of Saturday, June 8th. She had roused and bidden her friends goodbye, and was talking of dying, and seemed to have no fear. She appeared to see one and another of the friends she knew were dead. So

far it was like the common cases. But now suddenly, and with every appearance of surprise, she turned to her father, and exclaimed, 'Why, papa, I am going to take Jennie with me!' Then she added, 'Why, papa! Why, papa! You did not tell me that Jennie was here!' And immediately she reached out her arms as if in welcome, and said, 'O, Jennie, I'm so glad you are here.'

As Dr. Savage remarks in connection with the story, it is not so easy to account for this incident by the ordinary theory of hallucination. We have to suppose a casual coincidence at the same time, and while we should have to suppose this for any isolated case like the present one the multiplication of them, with proper credentials, would suggest some other explanation, whatever it might be.

I shall turn next to two instances which are associated with the experiments and records of Mrs. Piper. They both represent the allegation of death-bed apparitions, and statements through Mrs. Piper purporting to represent communications from the deceased showing a coincidence with what was otherwise known or alleged to have taken place at the crisis of death. The records in these cases are unusually good, having been made by Dr. Richard Hodgson. I quote his reports. The first instance is the experience of a man who gives only initials for his name, but was well known to Dr. Hodgson. It occurred at a sitting with Mrs. Piper.

"About the end of March of last year (1888) I made her (Mrs. Piper) a visit—having been in the habit of doing so, since early in February, about once a fortnight. She told me that a death of a near relative of mine would occur in about six weeks, from which I should realize some pecuniary advantages. I naturally thought of my father, who was in advanced years, and whose description Mrs. Piper had given me very accurately some week or two previously. She had not spoken of him as my father, but merely as a person nearly connected with me. I asked her at this sitting whether this person was the one who would die, but she declined to state anything more clearly to me. My wife, to whom I was then engaged, went to see Mrs. Piper a few days afterward, and she told her (my wife) that my father would die in a few weeks.

About the middle of May my father died very suddenly in London from heart failure, when he was recovering from a very slight attack of bronchitis, and the very day that his doctor had pronounced him out of danger. Previous to this Mrs. Piper (as

Dr. Phinuit) had told me that she would endeavor to influence my father about certain matters connected with his will before he died. Two days after I received the cable announcing his death my wife and I went to see Mrs. Piper, and she (Phinuit) spoke of his presence, and his sudden arrival in the spirit world, and said that he (Dr. Phinuit) had endeavored to persuade him in these matters while my father was sick. Dr. Phinuit told me the state of the will, and described the principal executor, and said that he (the executor) would make a certain disposition in my favor, subject to the consent of the other two executors when I got to London, England. Three weeks afterward I arrived in London; found the principal executor to be the man Dr. Phinuit had described. The will went materially as he (Dr. Phinuit) had stated. The disposition was made in my favor, and my sister, who was chiefly at my father's bedside the last three days of his life, told me had repeatedly complained of the presence of an old man at the foot of his bed, who annoyed him by discussing his private affairs."

The reader will remark that the incident is associated with a prediction, but it is not the subject of important observation at present. The chief point of interest is that the prediction is connected with a reference to a will affecting private business matters, that the sister reported a number of visions or apparitions on the man's death-bed, and that subsequent to his death, not known apparently to Mrs. Piper, the statement was made by Phinuit that he had influenced or tried to persuade the man in reference to these matters. The coincidence is unmistakable and the cause is suggested by the very nature of the phenomena and the conditions under which they occurred. But we should have a large mass of such incidents to give the hypothesis something like scientific proof.

The next case is a most important one. It is connected with an experiment by Dr. Hodgson with Mrs. Piper, as was the previous one, and came out as an accidental feature of the sitting. The account is associated in his report with incidents quoted by him in explanation of the difficulty and confusion accompanying real or alleged communications from the dead. It will be useful to quote the Report on that point before narrating the incident itself as the circumstances associated with the facts are important in the understanding

of the case, while they also suggest a view of the phenomena which may explain the rarity of them.

"That persons 'just deceased,'" says Dr. Hodgson, "should be extremely confused and unable to communicate directly, or even at all, seems perfectly natural after the shock and wrench of death. Thus in the case of Hart, he was unable to write the second day after death. In another case a friend of mine, whom I may call D., wrote, with what appeared to be much difficulty, his name and the words, 'I am all right now. Adieu,' within two or three days of his death. In another case, F., a near relative of Madame Elisa, was unable to write on the morning after his death. On the second day after, when a stranger was present with me for a sitting, he wrote two or three sentences, saying, 'I am too weak to articulate clearly,' and not many days later he wrote fairly well and clearly, and dictated to Madame Elisa (deceased), as amanuensis, an account of his feelings at finding himself in his new surroundings."

In a footnote Dr. Hodgson adds an account of what this Madame Elisa communicated regarding the man. I quote this in full. Referring to this F. and Madame Elisa, he says:—

"The notice of his death was in a Boston paper, and I happened to see it on my way to the sitting. The first writing of the sitting came from Madame Elisa, without my expecting it. She wrote clearly and strongly, explaining that F. was there with her, but unable to speak directly, that she wished to give me an account of how she had helped F. to reach her. She said that she had been present at his death-bed, and had spoken to him, and she repeated what he had said, an unusual form of expression, and indicated that he had heard and recognized her. This was confirmed in detail in the only way possible at the time, by a very intimate friend of Madame Elisa and myself, and also of the nearest surviving relative of F. I showed my friend the account of the sitting, and to this friend a day or two later, the relative, who was present at the death-bed, stated spontaneously that F., when dying said that he saw Madame Elisa, who was speaking to him, and he repeated what she was saying. The expression so repeated, which the relative quoted to my friend, was that which I had received from Madame Elisa through Mrs. Piper's trance, when the death-bed incident was of course entirely unknown to me."

The apparent significance of such a coincidence is evi-

dent and though the entire number which I have quoted are not sufficient to afford alone the proof of survival after death they are indicative of events which demand a most careful investigation. If there be such a thing as a transcendental spiritual world and if we actually survive in our personality after death we might naturally expect some connection between the two sets of cosmic conditions, at least occasionally, supposing, of course, that the chasm between them is not too great to be spanned. The existence of a large mass of facts alleging such a connection, though these facts are relatively few in comparison with the cases of silence regarding the beyond, is a circumstance which would suggest searching for incidents during the passage of death that might represent a rare connection between the two worlds in this critical period. We could not expect them to be frequent a priori but we should not expect two worlds, closely enough related for the individual to retain his identity, to wholly exclude communications in articulo mortis. If anything like it actually appeared to occur we should endeavor to ascertain how much evidence exists for the credibility of the occurrence in sufficiently numerous cases to establish the truth of the actual connection, or to confirm other types of incident pointing toward the same conclusion. The phenomena are too suggestive in many ways to leave their occurrence unnoticed and uninvestigated.

The object, therefore, in calling attention to the incidents which I think impressive enough to urge an organized effort to certify a larger number of them, if this be possible. What is urged, therefore, is that efforts be made to report for record all the death-bed visions and utterances that may possibly bear upon the issue suggested in such as we have quoted. I would propose that all members of the Society report or ask to have reported all such experiences as have come under their notice. In this way a census of them can at least be initiated. To this method I hope to add some means of inducing physicians in their private practice to be on the watch for them and to report them to the proper persons. We may ultimately induce physicians in the hospitals to instruct nurses and officers to make observations

and to record all experiences of an hallucinatory character or otherwise. In any case they will be rare, but on one side or the other of the issue there is no other way to give our convictions a scientific character.

The cases which I have mentioned show interesting coincidences and are too suggestive to disregard the opportunity to collect similar instances with a view to their study in detail. We must expect the largest number of them to be non-evidential, that is, to represent facts which are not verifiable in respect of the other side. But if they can be obtained in sufficient numbers to exclude chance in respect of the persons said to appear in such apparitions we may have a scientific product. To exclude chance we need to compare them with visions that do not represent the discarnate as thus appearing, but that may be treated as casual hallucinations. Hence we shall want to take account of all types of dying experiences as observed by the living. It will be especially important to have records from those who were thought to be very ill or dying and recovered who may describe peculiar experiences in conditions bordering on death. It is therefore hoped that members and readers will call attention to any such cases that may have come within their knowledge and to aid in securing a record of them. The extension of the inquiry to hospitals and asylums will require time and such interest as physicians may be induced to take in collecting data for study. But a good beginning can be made independently of the more organized effort to obtain records. The present article is simply an appeal for assistance in an important investigation. The interesting incidents quoted seem to be inexplicable by chance and a large number of similar cases would more certainly exclude it from consideration.

JAMES H. HYSLOP.

A VISUAL EXPERIENCE.

The following experience is especially interesting because it does not superficially suggest its explanation. It is from a young lady whom I know personally as well as the other

members of her family. There can be no doubt about the trustworthiness of the lady's statements regarding her experience as she remembers it. What its source is may be left to any one who wishes to conjecture it. The contents of it do not place it beyond a hallucinatory production of her subconscious mental action. Her studies had included the matter which was thus reproduced, and the interesting circumstance is the resourcefulness of the subliminal consciousness, if such it be, in recalling and reproducing in this hallucinatory manner knowledge which could not find recall in the ordinary way. An important point of interest is the fact that nearly two years later the lady suddenly developed automatic writing of a most interesting character.

July 1st, 1905.

"One day in the Fall of the year 1903, I went into Roman History Class at School without having looked at my lesson. I was not in the habit of bluffing, so when the teacher called upon me to answer a question I rose to my feet and commenced to say: 'I do not know my lesson today,' when suddenly on the black-board behind me appeared in red letters the answer to the question. I hesitated and then read aloud what was written on the Board. It proved to be the correct answer. The red letters did not look like chalk, but like ink. This occurred several times during the year, but only in this one subject, Roman History.

"In the spring of the year 1905 in Vergil Class I was sent to the Board to translate fifteen consecutive lines of Vergil. Now I knew only the first five lines. So I commenced bravely. At about the fifth line I hesitated. I did not know what to write next, and there seemed to be writing on the board below, so to gain time till the dismissing bell should ring, I asked the teacher if I might erase this writing: I said, 'May I erase the board clear?' She answered: 'There is nothing there. It is clean. Go on with the translation.' I looked at her astonished. 'The writing,' I said, pointing to it. She said: 'Don't be silly, there is no writing there.' The girls were beginning to smile and look at me, so I said nothing more, but turned to my translation. I finished the fifth line. The queer writing was in the way. I stared at it. It seemed to be a translation of the next ten lines of Vergil which I was supposed to write, but did not know. The writing looked like white chalk and was in a very slanting hand. Now I wrote a decidedly back hand at the time. I took my own chalk and traced over this writing. Then at last the teacher seemed to see the writing. She read over the translation, said:

'You are improving, Anna,' and added: 'Why didn't you write it all alike? It looks terribly. The first five lines are back hand and the rest slant towards the right.'

A—— B——
JAMES H. HYSLOP.

CASES OF AMNESIA.

Whenever I take a long ride in the open air, if it is a new experience in comparison with my indoor and sedentary habits, the ride makes me very sleepy and if I am free to do so I allow myself to take a restful nap. But I am sometimes in a position where courtesy requires me at least to try to keep awake. Today (August 4th, 1906) I was coming from Westport to Hurricane in the Adirondacks on a stage with a lady whose acquaintance I had made a few hours before on Lake George, both happening to be going much of the way together. We were talking about psychic research matters and as usual I became very sleepy. I did not feel free to let myself go off and tho I was not in any way bored by my company, I resolved to arrest all temptations to even feel sleepy. But it was in vain. My eyelids became so heavy that, to rest them, I closed them and when I opened them again in a few moments, perhaps not longer than five or ten seconds, I found that I could not recall the subject about which I was talking and had to stumble about with general remarks to avoid discovery. This occurred three times. An interesting feature of the experience was the fact that I did not really go wholly to sleep during these few seconds. I was perfectly conscious of having my eyes closed, of the surrounding country, and of myself as in the midst of conversation. My introspective and inner consciousness was perfectly wide awake, and the closing of my eyes, instead of tending to put me into a deeper sleep, seemed rather to tend to help keeping me awake. But there was total amnesia of what I was talking about and I could not recall the incidents for some time and only after great effort.

Apparently in these circumstances the thoughts which occupied my mind and conversation were of the visual type and any interruption of the normal visual centers threw the mental images into oblivion while the main central consciousness remained active and normal. The fact, if thus rightly interpreted, may throw light upon the relation between a general stream of consciousness and its inability to recall at pleasure the sensory experience which may be necessary for manifesting its rationality.

JAMES H. HYSLOP.

Hurricane, N. Y., Sept. 3d, 1906.

While talking with a friend today, I became again very sleepy and not feeling the duty to resist it so vigorously as in the case narrated above I closed my eyes as in the previous experience. It was but for a moment and the amnesia which I experienced before was repeated, but I did not remain distinctly conscious during the short moment of sleep which this time occurred. The amnesia, however, did not remain long. I actually slept for a few seconds and on awakening I could recall in a few moments what I was thinking about. The dissociation of my thoughts was not so complete as in the instance of August 4th, and probably this was due to the fact that there was real sleep for a few seconds. Consequently the waking state enabled me easily to recall my previous thoughts, as the break with attention was not so distinct as in the earlier case and as the different sensory functions were probably not dissociated as they were when I retained consciousness and allowed the visual functions to suspend their activity. This, of course, is largely conjecture, and I tolerate it only to suggest a problem at psychological analysis.

JAMES H. HYSLOP.

PSEUDO-CLAIRVOYANCE.

The following is an incident which would probably have been taken as an instance of clairvoyance unless the circumstances under which it occurred had not been at once determined. I had asked my Secretary yesterday to address a number of envelopes and then to make out some bills. While writing out the bills she wrote the name J. B. Jones and without turning over the paper wrote the next name, Charles S. Florence, which was concealed below the first sheet of paper and was not visible in any way. I carefully examined this at the time, and found it impossible to detect the slightest trace of the name or letters through the sheet by normal vision. But if we were to suppose that the phenomenon was due to anything like supernormal vision we should do so without recognizing a most important circumstance which would have been quickly forgotten had not notice been taken of it at once, when my Secretary called attention to the coincidence at the time. This circumstance makes it necessary to show that the description of the phenomenon as given above is not exactly complete.

When I asked that the envelopes be addressed it was my intention that the bills should be made out afterward and enclosed independently. But after a number of the envelopes had been addressed it occurred to me that it would save time and confusion if the bills were made out simultaneously, as the same

names were concerned. I therefore suggested that, before going any farther with addressing of the envelopes, the bills should be made out for those addressed. The result was that the cards from which the addresses were taken were simply turned upside down to take them in the same order in which the addresses had been written. The consequence was that when the name J. B. Jones was written memory could easily influence the recall of Charles S. Florence. The second writing of the two names was but half an hour later than the first writing. The lady did not notice that memory had figured in the phenomenon, but recognized that this was its explanation. It was probably a subconscious act which left no traces in the normal consciousness of the influence which gave the act an apparently clairvoyant character. Had not my attention been called to it immediately and had two hours elapsed when I could not have examined the exact conditions of its occurrence it would have been or appeared inexplicable by any ordinary means.

Oct. 10th, 1906.

JAMES H. HYSLOP.

BOOK REVIEWS.

Beside the New-Made Grave: A Correspondence. By F. H. Turner, Boston. James H. West Company, 1906. pp. 170.

This little book is an attempt to prove a future life or the immortality of the soul from the various doctrines of science and philosophy. It is written in the form of letters purporting to be between a mother who has lost a son and one who endeavors to prove survival after death as a means of offering consolation to a bereaved mother. The book is soberly conceived and written in the best spirit of modern science and philosophy. There is no attempt to run off into the usual vagaries of those who confuse pseudo-science with the real thing. The author has a fair acquaintance with the problems and doctrines of modern thought and keeps well within their limits and does not touch upon the methods of psychic research, tho the concluding part of the book touches upon an idea which the psychic researcher may have to reckon with in the near future, namely, that of the etherial or "spiritual body." All the rest of it, however, does not go beyond the recognized postulates and theories of physical science, and makes its appeal to these for a belief which its advocates usually deny. Both the merits and the weakness of the book consist in this characteristic. Its merit is that it makes an *ad hominem* appeal for a future life; its weakness is that the appeal cannot be stronger than the conjectures that rest upon this foundation of physical fact. The conservation of energy and the indestructibility of matter are not in any respect an evidence of the survival

of human consciousness. They may be reasons for raising the question, but not for solving it. Besides there is as yet no clear idea of the relation or conservation to the problem. In one of its conceptions it is wholly unrelated to it and in the other the doctrine is so doubtful as to make it worthless on either side of the issue. We have first to make clear what we mean by the conservation of energy other than the mere facts which it is supposed to explain before we can say whether it has any bearing on the question of a future life.

Another point on which the author relies is also effective enough as an *ad hominem* argument. It is the doctrine that there are "psychical waves" concomitant with the nerve waves and this idea is supposed to guarantee the existence of some other subject than the brain for the explanation of consciousness. Consequently, this assumed, there goes with it the notion of a "soul" capable of surviving death. The doctrine is the old one of parallelism and assumes that consciousness is not a function of the brain unless it is reducible to nerve waves. This, in the critic's opinion, is an illusion and will be inexcusable if "psychical waves" are assumed, as "waves" of any kind can be supposed to have their basis in the organism. But the school that insists on supposing this concomitance of consciousness with physical or neural action and the distinctness of its nature from the physical will have a problem of a certain kind that requires a solution somewhat different from what is suggested by the conservation of energy. Hence it is legitimate to use its concessions, whether consciously or unconsciously made, to support a conclusion which they have not seen to be a necessity, at least an apparent one. But the sceptic's position will be to demand evidence for "psychical waves" and I must say that I do not know any evidence whatever for such things. When the physiologist or psychologist who believes in them supplies this evidence it will be time to treat the matter more seriously. In the meantime there is no harm in drawing conclusions from his premises.

Whatever we may think of the argument in this little book, I have no doubt that it will be a helpful one to many persons who think and do not depend upon their emotions. There is one pathetic feature in it that deserves notice. The bereaved mother is made to say in reply to the first letter of consolation and argument: "I have been so immersed in practical affairs as to have no leisure for matters which in their nature seemed rather of speculative and future than of practical and present interest." This is just the trouble with all philosophic speculations. The practical affairs of life give no time for mastering them and they have no weight without this mastery. Some proof of a future life needs to be obtained which represents an appeal to facts

rather than to scientific and philosophic theories of an abstruse type. The latter are effective with the intelligent classes who can understand them, but they have the limitations of all speculative doctrines.

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JOURNAL

OF THE

American Society for Psychical Research

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LETTER OF DR. PIERRE JANET.

[TRANSLATION.]

Rue Barbet de Jouy, Paris,
July 28th, 1905.

My Dear Mr. Hyslop:

You are trying to found an important institution, "the American Institute for Scientific Research," which would contribute to the development of psychological investigation, and you ask me to aid you in showing the American public the importance of this work. You have been kind enough to say in your request that I am able to give helpful aid and that the expression of my opinions would bring sympathetic support to your task and would influence those who hesitate to support it. I do not think I have the ability to give such assistance; indeed American psychologists and neurologists have much more influence than I have and it is their aid and not mine which will convince your fellow-men of the usefulness of this work and give them the confidence which they might have in it. But however little my influence may be I shall not be tardy in doing my part and shall state briefly what seems to me interesting and important in your project.

I.

The preceding century was devoted to the physical sciences and it is impossible to enumerate all the benefits which to-day accrue to mankind from the discoveries of these sciences. But the sciences which have for their object the study of man, the laws of the human mind, and the relations between the physical and the mental, have for a long time followed, though slowly, the rapid progress of the knowledge which has resulted from the study of matter. It is certain, however, that the mental sciences can be as helpful and possibly more important than the investigation of physical phenomena. They may indeed explain the laws of the social organism and may possibly aid in establishing better social conditions. They ought to play an important part in our criminal jurisprudence and possibly provide a veritable preventive of crime. The study of pedagogy should be associated with the science of psychology and this alone can regulate the conscious reform of our methods of education. A field in which psychology, if more advanced, might render incalculable service is that of mental therapeutics. If we are to judge by the progress which certain scientific investigations, relative to hypnotism, suggestion and double personality have already made with reference to the therapeutic treatment of certain nervous diseases, we would discover a large number of such maladies of so terrible and melancholy a character that are incurable to-day only because of our ignorance.

Finally, is it not evident that the science of the mind is more than any other capable of satisfying the restless curiosity of the human soul? Doubtless it is hardly probable that a single science can ever completely solve the problem of our nature and destiny. But in the meantime nothing can even approach these perplexing questions except the study of the mind. We can see the evidence of this in the passionate interest which certain phenomena excite, that are in reality psychological, namely, those of secondary personality, mental suggestion, clairvoyance and mediumship. These phenomena have evidently interested men to such an extent be-

cause they seem to be related to the profoundest powers of the mind. Would not the scientific investigation of them, whatever the result it reached, aid much in understanding human nature? More than any other science psychology is connected with philosophical and religious problems. Doubtless it is this fact that creates the great difficulty in the investigation, and it is also the fact which intensifies its interest and importance.

Many attempts have been made, especially during the second half of the last century, to undertake the study of this rich and interesting field. It is apparent everywhere that we have tried to apply to psychology the inductive and experimental methods which have produced the marvellous results of the physical sciences. Mathematical methods have been applied to psychology in the study of psychological and psychometrical phenomena. With the use of new methods the anatomy and physiology of the nervous system have been revolutionized. No country has done so much in this field of scientific psychology as the United States. Thanks to the vigor of the American universities, the elasticity of their courses, and the wealth of their resources, the new science of psychology has been able to take an important place in education, and psychological laboratories in the United States have become more numerous, more excellent and better equipped than elsewhere. It is for that reason that no other country better understands the importance of certain recent, if not new, investigations which ought now to be associated with that psychology which is ordinarily studied in the laboratory, not for the purpose of converting it, but for that of developing and extending its power.

It is evident that the study of the human mind can exercise a beneficial influence on morals: for traces of intellectual culture are found in a great number of phenomena which are exhibited in psychological investigations. If it be possible soon to arrive at the knowledge of the laws of mental action, we may turn to account much more than has yet been done in the study of language, of art and of primitive civilizations, just as we have begun to do in the study of the instincts and intelligence of animals. We ought simply to

choose and distinguish what the facts are whose investigation seems for the moment to be specially useful; what the researches are that it is important to add to to-day to the various sciences now pursued in our laboratories. If I am not deceived, three types of allied investigation present, at this time, a particular value and have arrived at that degree of maturity which makes them important for us. These are those investigations which pertain to mental diseases, those which pertain to suggestive therapeutics, and those which propose an inquiry into the phenomena that we call super-normal or occult, for the lack of a better name. It is necessary that we examine the importance which these investigations have for the development of psychology.

II.

Psychological investigation has not been fully organized in the same way or directed to the same end in all countries, and even this is fortunate for its progress. If I am not mistaken, investigators in other countries have been disposed to keep distinct two types of inquiry which the French psychologists have been forced to associate. Most frequently we study, on the one side, the normal psychology of the individual, or pretend to do this, and on the other, we are occupied with the analysis and classification of mental diseases. It seems to me that, in France, under the influence of my masters, whom I am happy to mention, Charcot and Ribot, we have endeavored a little more to explain psychiatry by means of normal psychology and to regard mental diseases as good natural experiments, which enable us better to understand what the normal functions are.

Whatever the importance of the laboratory to psychology, we must not forget that a genuine experiment with the human mind is very difficult to obtain in a perfect form. One of the operations essential to the experimental method consists in changing the phenomena which we are considering and with it the conditions affecting it. We need the power to vary the phenomenon concerned, to increase or to diminish it, and especially the power to suppress it with a view to discovering its cause in the circumstances which

vary with it at the same time: this is a summary of physiological method and the explanation of its success. That is, for example, the removal of the thyroid glands, the excision of the pneumo-gastric organs, the destruction of certain cerebral centers have enabled us to discover the functions of the thyroid glands, the functions regulating the action of the heart, and the functions of the motor centers in the cortex, etc. It is impossible to apply this method rigorously to psychology: we cannot exactly remove the memory, language or his voluntary actions from a man. Even though we were able we do not recognize the right to do it. There is always some aspect of the experimental method, and this the most important, that escapes us in psychology. The consequence is sufficiently grave to prevent us from always giving a clear account of psychological investigations. That is, we cannot experiment simply as we desire. We always find ourselves in the presence of a complicated individual and the conditions which determine a phenomenon are always infinitely complex, and they are difficult to define and impossible to eliminate.

III.

Doubtless disease also remains complex; but in the meantime it subjugates the individual. It brings him to those forms of consciousness which are less normal and less varied. I have a well defined suspicion that patients of the same type show astonishing resemblances. We are surprised to discover subjects, belonging to very different social classes, different environments and different countries, using exactly the same forms of expression and metaphors, when they are attacked by the same disease. Two psychasthenics and two hysterical persons resemble each other much more than two normal individuals, having approximately the same characteristics. This circumstance indicates that the malady simplifies the mental condition of the patient when producing it.

From time to time this reduction of higher states becomes particularly interesting for us when it clearly suppresses certain psychological phenomena which our introspective analysis has already distinguished and which we assume to be

important. We meet subjects in whom language, memory or the will is suppressed. In some even the lesion is still more delicate: one portion of one's language is suppressed and another remains intact. Some lose the power to understand speech or to understand what they read, and yet they can speak themselves. We see some who have lost this or that type of memories and retained others: they may have completely forgotten recent events and yet be able to recall the more remote, or even remember what they have experienced in the past and yet be unable to acquire any new memories of the present experience. They have lost the power of acquisition but not the power of conservation or reproduction. It is the same with all the mental functions. They may be dissociated by disease in a more remarkable manner than we could effect by any dissection or mutilation of the organism. It is easy to explain that these are simply the dissociation, the obstruction of functions which the experimental method would reclaim and which we cannot independently effect ourselves. Doubtless science has been arrested for a time by the scruple that the disease deranges and diverts the vital functions. But we know, since Claude Bernard, "that we do not find any radical difference between physiological, pathological and therapeutic phenomena; these phenomena originate from causes which, being peculiar to living matter, are identical in their essential characteristics and do not vary except with the different conditions in which the phenomena are manifested." In our day physiology appropriates for itself a large part of these pathological facts and psychology, which does not have at its disposal the same resources that physiology has, receives a still greater advantage. In fact, many chapters of normal psychology begin with the study of diseases. Let any one recall the works on the diseases of memory, the diseases of personality and the diseases of the will. Much of the more interesting and important knowledge which to-day fills the works of psychology has originated in observations that were connected with abnormal phenomena. It suffices to remark the material on the limitations of the compass of consciousness, on subliminal states, on the complexity and synthetic action of

personality, on the synthesis of sensory and motor experiences in perception, such as have been remarked in the study of agnosia and apraxia, and the various forms and degrees of involuntary action. We should have to sacrifice two-thirds of the present psychology if we were to withdraw from consideration what has been obtained by virtue of the investigation of abnormal phenomena of the mind and nervous system.

We should remember that services of this kind are reciprocal, and that the treatment of nervous and mental diseases has already drawn and will draw more and more benefit from its understanding with psychology. Whatever the neurologists may say of it, it can still be claimed that psychological terms are the best for describing and explaining our clinical problems clearly. Physicians can secure a great benefit from the study of perceptive processes in interpreting the diseases of sensibility, from investigations of volition and emotion for understanding nervous troubles. Even to-day hysteria and psychasthenia in connection with obsessions, ideo-motor impulses and phobias are already, and before long, if I am not mistaken, epilepsy will be, entirely unintelligible without a serious study of psychology. Some time in the future it will not be possible to speak of the various forms of deliria without understanding the laws of suggestion, the modifications of the area of consciousness, or the various degrees of mental strain in volition and attention and their influence on the ideas and feelings of the patient. We shall be surprised in a short time to see how much psychiatry has been influenced by contact with a more exact psychology.

IV.

Nervous and mental diseases still present us phenomena whose investigation is particularly important. These are such as happen under the various forms of medical practice and especially the phenomena which occur at the moment of recovering the normal state. Scientific method is properly realized when we can examine the same phenomenon in two cases that differ from each other only in a single known circumstance, the other phenomena remaining exactly the same. The study of the same patient now during the period of his

illness and now at the point of recovery approximates this ideal. During the progress of hysterical paralysis we can observe the persistence of a certain amount of anaesthesia and then when the paralysis disappears we can note that, while the subject remains the same in all other respects, the anaesthesia previously remarked has disappeared. Have we not the right to say that this insensibility plays an important part in the coincidence? Many psychological observations have been made with this method.. Not only have men thus studied paralyses, anaesthesias and their relation to the field of consciousness, but also the influence of fixed ideas, automatisms, amnesia, voluntary actions during and after seizure, attention, emotional excitement during or after the crisis of ecstasy, etc. To apply this method correctly we must be able to watch the same patient for a long period and on many occasions, but we shall be most frequently recompensed best by persistent observation.

It is here that reciprocity of services between physiology and psychology will appear most striking. More and more we see the importance which medical practice, based on a knowledge of psychological laws, will receive in the therapeutics of mental disease. In my opinion, this is not to assert that a satisfactory claim has been made out for psychotherapy, such as is practiced today. It is still very rudimentary and we are almost always reduced to the uncertain therapeutics of moral influence. But the reception given this method today permits of attempts to improve it and to give it a more precise character.

For a long time the first rank of observers has been disposed to believe that, in respect to ills ascribed to the imagination, it is important to oppose remedies of the same kind. There have been all the while some marvelous cures effected by religious faith, by the influence of necromancy, and even by the influence of the physician. Most of the methods of psychotherapy which are heralded about today are scarcely distinguishable from gross charlatanry. Under pretext of educating and reforming the reason and the will some urge the patient to know how to live in a passive mental state, how to will to be in good health, how to persist in trusting

his own powers, even though they are weak, and how to cultivate the habit of disregarding his insignificant pains and to boldly continue his life without occupying himself too much with his comfort. Now one forces himself to follow false ideas by reasoned argument that they are true, and now he accepts his inclinations and desires with the object of stimulating and directing them.

These methods, in reality very ancient and very extensively applied before modern practice, have indeed a great practical value. This is indisputable, and indeed some patients consider them sufficient to effect a cure. But it is not less indisputable that they very frequently miscarry and in the meantime the trouble seems to be of a moral character; that is, under this very primitive form of treatment there are some defects of which the greatest is the lack at times of exactness and clear generalization. They lack exactness because we can apply them without distinction to every form of malady. You can carry on the same conversation with an epileptic, a melancholiac, an hysteric, and a psychaesthetic, distracted by his fears and obsessions. It is, in fact, not necessary to diagnose their disease in order to encourage self-reliance and resignation in them. On the other hand, that which makes the charm and the success of the suggestion is first the peculiär capacity of the man who makes it, the fascination of his character, and also a certain disposition in the subject to yield to this seduction in the character of the operator. All this is very singular; the patient who has been relieved by one physician cannot go to another, though the latter applies the same methods. It is possible that he does not experience any effect in such cases. The physician who succeeds by these methods with one patient cannot feel assured that he will cure the same malady in another by similar methods; it is possible that he will effect nothing at all. It is certain that we have a duty to resort to these methods while looking for better, but we are bound to consider that a scientific psychotherapy has not reached its perfection.

For some years men have hoped to reach more precision in their practice when they began to use hypnotism, but they

often exaggerated its value when they claimed to find hysterical phenomena in all cases of hypnotic suggestion and to apply it at random. Psychotherapeutics will not make any real progress until the physician understands the psychological mechanism by which a definite disease has been produced, even though he may know to some extent the precise laws which regulate the appearance and disappearance of certain psychological phenomena. When he knows that a particular motor disturbance is due to some anaesthesia; that a certain feature of delirium depends on the presence of subliminal memories which we think ought not to have disappeared; that this case of dizziness or that of delirium depends on inadequate attention and some modification of the emotions or of coenaesthesia, then every intelligent physician will be able, without having any of the special abilities of a miracle worker, to treat every patient whose condition had been properly diagnosed. We must not indulge any illusions in this matter. We are still very far from this goal. It is only by a more exact analysis of mental diseases; by the minute examination of the differences that the patient presents in his state of illness and his state of health: in a word, it is only by a very serious study of normal and abnormal psychology that we can approach the art of relieving the sufferings of the mind which we are only beginning to know.

V.

In the field of pathological phenomena, which, in my opinion, is just before our eyes, is a certain number of very common facts which are attested by popular observation, which are exaggerated by its fears and hopes, and which are singularly magnified and distorted by superstition. For the lack of a better name we will call them "occult," in order to make clear that we do not know what they are. In all the literatures of antiquity, Hindu, Egyptian, Greek, Roman, Arabian, there are indications, more or less vague, of phenomena of which men have referred to mysterious agencies.

Only during the last century at most that these phenomena have been observed with care and classified with actness. Still more recently M. Ch. Richet, Profes-

son of Physiology in the Faculty of Medicine in Paris, in a series of remarkable articles, from which we may quote, shows the importance which he attaches to these investigations by giving a classification of the controverted phenomena. In the first group we may place the facts which seem to belong to the category of physical phenomena, although they apparently transcend all known physical laws. For example, these are those noises which we call "raps" and which seem to be produced in material objects without a known cause; or, better still, there is the alleged transportation of physical objects. In another group we place those phenomena which apparently have a psychological character. For example, there are the phenomena which we designate by the name telepathy, in which sensations and thoughts seem to be transmitted from one person to another without intermediate sense impressions; and clairvoyance, which is a phenomenon of the same type in that the human mind seems to acquire certain knowledge without use of the usual and normal means of gaining knowledge, and the various pre-sentiments in which the mind seems to have been freed from the limitations of time as in clairvoyance it seems to have been freed from those of space.* These phenomena have been indicated by the various names of animal magnetism, bio-magnetism, telepathic agency, unknown force, telekinetic force and psychic force. They have been described and explained after a manner, but they are very little understood. Most serious minds are embarrassed by them and do not even know what attitude they should take when asked to consider them. At present, when it is a matter of expressing an opinion on clairvoyance and the movement of objects without contact, we find that there are only two views, both equally exaggerated and absurd, the one of an enthusiastic advocate and the other of blind faith or denial as ignorant as they are mistaken, and it is easy to discover that one is as untenable as the other.

Whatever justice or even indulgence we wish to accord writers who describe these occult phenomena in special reviews, it is impossible not to be amazed at the absurd manner in which they present their data. During all these years

* see next page

there have appeared on these matters some hundreds of volumes and some thousands of articles, written by men of very good character whose opinions evidently deserve serious consideration. But really we soon stop disgusted with our reading: these authors assert the most improbable facts without giving themselves the least trouble to verify their beliefs. Their data are only a confused mixture of enthusiasm, poetry, entreaties and rudeness of manner toward all those who do not immediately accept their statements. Their absolute lack of scientific method, their absolute ignorance of the rules of observation,—I would not say scientific, but even of the slightest rational observation—have ended in completely disgusting men of science and have completely discouraged their interest in the phenomena.

Against these credulous enthusiasts are the sceptics who are indifferent to occult phenomena. The physicians, the physiologists, and the psychologists find it altogether beneath the dignity of their science to concern themselves in any manner whatever with the phenomena of thought transference. They ignore or treat with contempt all the work of their predecessors. This attitude is no better than that of the believer. In the presence of facts, or if one prefers, of phenomena apparently very important and which, if they bring us new knowledge, would be likely to revolutionize our conception of the world, a refusal to investigate and a systematic denial of the problem are as puerile as the uncritical faith and the blind enthusiasm of the occultists. No reason which has been advanced to excuse this refusal to investigate can be considered serious and such as are given will not stand criticism.

Should we condemn the study of these phenomena because some people call them occult and because we find their investigation bringing us toward mysticism? There are no terms more vague and undefined than "occult" and "mystic." Every phenomenon is occult for those who know it imperfectly. Thunder and lightning were occult phenomena for savages. The study of the properties of metals was a mys-

* Charles Richet, *Annals of Psychological Research*, January, 1905. *Proceedings of the Society for Psychological Research.*

tical affair with the alchemists of the middle ages. In ceasing to be occult these phenomena cease to be arbitrary. This is a postulate of science, and these phenomena fall into the category of general causation without which the study of them would modify the general principles of science.

Should we condemn the study of them because, in the opinion of some people, they seem actually impossible? Beyond pure mathematics is there anything impossible? We know very well that the results of present science do not have absolute truth and that they always depend upon certain conditions for their occurrence. Oxygen and hydrogen, as we all know, combine in certain conditions, but we know well that, if we remove these conditions, their combination does not take place. "It is admitted," says Ch. Richet,* "that bodies which are not the subjects of chemical change, which apparently do not lose any of their weight, do not produce heat." This seems to be a universal law, one of the immutable foundations of physics. But lo! the discovery of radium has destroyed this alleged universality, since, without any appreciable chemical change, it produces considerable quantities of heat. "Physical science is not overthrown by the discovery: it concludes only that certain conditions, still unknown, which determine the loss of weight in other bodies, are not present in the case of radium."

Suppose the reply is that the conditions which determine the so-called occult phenomena are too complicated ever to be realized experimentally. What do we know in such a matter? Most things which are actual facts today have been declared impossible at other times, examples, the railway, the telegraph, the telephone, the balloon. Who would have admitted twenty years ago that we should one day be able to photograph the fracture of a bone through the flesh of a living man? All these objections invariably return to this singular and common idea: "That is impossible because I have not seen it." It is with this kind of statement that men always try to prevent discovery. That which properly defines science is its function to make us see what we have not hitherto seen. "Science," says Duclaux, "is the extension of sensation: whenever it effects any progress it repro-

duces on the plane of our imperfect sensory organs everything that exists beyond the reach of them. Let us understand then, that the wise man who every day attends at similar disclosures is not naturally inclined to believe in anything beyond what he sees—for there is an infinite number of things we do not see—that the world is not limited to forces which act on our senses and that it probably contains thousands of others.”

We cannot make a better summary of these observations than to quote the conclusion of the work of M. Ch. Richet:

“Instead of seeming to ignore spiritism, scientists should study it. Physicians, chemists, physiologists and philosophers ought to take the trouble to know and understand the facts affirmed by spiritists. A long and diligent study of the subject is necessary; it will certainly be fruitful, for however absurd the theories may be, these do not alter the facts. And if there are many errors and illusions in the assertions of the spiritists, there are probably, nay, certainly, many truths which for us are still enveloped in mystery. These truths, when they are better understood, will profoundly modify the puny notions we at present entertain concerning man and the universe.”*

I can only further say that the phenomena which are the subject of these investigations ought some day to be the subject of physical research. But above all else they ought to be the subject of psychological inquiry. All along they have not appeared as facts purely physical, but have always depended on the presence of a human being and the mind of this person. Even the phenomena that are apparently purely physical, incidents like raps or materializations always demand the presence of a medium. The investigation of these facts ought always to begin with the study of this particular person, with an investigation that should exhibit his deceptions, his unconscious mistakes, and the nervous and mental conditions which accompany the phenomena. This physiological investigation is far from being useless even when it does not result in discovering the phenomena under dispute. It was in the study of facts in a case of alleged mental sug-

* Ch. Richet, *Annals of Psychical Science*, January, 1905, p. 8.

gestion that I was aroused to the presence of subliminal mental phenomena, and we will doubtless find a rich field of psychological information when disentangling the mental condition of a medium, and also the singular mental condition of the believer who watches seances of the kind in an uncritical spirit.

I shall further add that the first investigation of these phenomena belongs to pathological psychology. The people who act as mediums are more than variations from the normal: they are very often actually demented. To understand them it is necessary to be constant attendants at their performances, to observe their habitual illusions and the actions that accompany them. On a single occasion I had the opportunity to investigate a case of apports and was able to show the part played in this instance by subliminal consciousness and spontaneous somnambulism. Later we may be able to prove that genuine mediums can be distinguished by the fact that they are what we know as neurotic subjects. This is possible, but for the present we must approach instances of the kind from a point of view which begins by investigating them by means of the same methods which are employed in other cases. It is to abnormal psychology that the duty now falls to solve the vexatious problem raised by the allegation of occult phenomena. Let it hold itself equally free from puerile credulity and blind incredulity; let it restrain audacious hypotheses, but let it exhibit a rigor of method in the verification of facts proportioned to their novelty and to the gravity of their consequences, and it will discover in the study of these facts some singular resources for explaining them and for the application of therapeutics to the human mind.

VI.

Some such psychological investigation, bearing on the various phenomena of the mind as presented in mental diseases, in the applications of psychiatry, in the strange experiments of which abnormal or occult phenomena are the occasion, are today much more extended than we imagine. There has been a great advance in this field during the last

twenty years. Such scientific inquiries are less misunderstood and men are not so often accused of insanity for studying hypnotism or mental suggestion. We ought to be grateful to those great men who have blazed the way and who have had the courage in the love of truth to face the disrepute once attached to these inquiries. Nor must we forget that the field has already been cultivated with some success and has already furnished science with some valuable results. Although this be true, we can easily observe that there is still much to do and that such investigations in psychology have not yet obtained in any way, even in America, the place which we would desire for them.

Such inquiries as exist are not only defective, isolated and insufficiently supported financially, but still in an unorganized condition and without any bond of interest to connect and systematize them. The psychology largely cultivated in our institutions scarcely takes any account of pathological or abnormal phenomena. In the laboratories of natural science and of physiology men do not neglect the study of cerebral functions, but they only incidentally broach the facts of which I have been speaking. In the medical colleges and in the hospitals men are now beginning to recognize that psychology ought to have a place in the study of nervous diseases and insanity, but it is not possible to dispute that this investigation, except in a small part of the hospital service, should not be considered as wholly accessory. In confirming this position, we are made to hope that, instead of thus occupying a secondary place, the psychology of which we speak ought, in some particular institution, to be the principal object, the center about which all other studies, philosophical, psychological and medical should converge. An institute of this kind, without multiplying labor and expense by additional forms of education, as we find it in our various colleges, would only supplement what we have, would co-ordinate them, and give them much more unity and importance. It seems to me that it will even act effectively on public opinion to show that at some time the study of man has been placed in the first rank and that this will give a fertile impulse to all those researches, moral, physiological and clinical, which

always have the same purpose, when their work is summed up, namely, the knowledge of man as a whole. This institute should begin a strenuous effort to put in the forefront the study of the human mind in all its manifestations, physical and moral, in all their elementary or developed forms, normal and abnormal.

VII.

A work of this kind has its place so well indicated today, its use so well recognized by all the best minds, that in several countries it has already found some interesting attempts to realize its aims. In the first rank of these societies which have tried to organize some investigation of the kind is the English Society for Psychological Research, which, I believe, has an important branch in America. Owing to the influence of Gurney, Myers and Sidgwick this society has very greatly extended the interest in psychological investigation and has gradually introduced the study of psychic phenomena into the schemes of the regular and exact sciences. The Psychological Institute, which we tried to found in 1900 in France, has a similar object, possibly even a larger scope, inasmuch as it makes pathological phenomena a larger part of the investigation than the English Society. Some such efforts have had more or less success; they might be developed still more and render us further service.

But it is evident that the creation of such an institute demands large resources and that it is extremely difficult to accomplish its formation. Moreover, we must expect to see this work reorganized from different points of view and new attempts occurring to complete the work of the first. The American Institute for Scientific Research, of which you have sent me the charter, evidently approaches the attempts previously mentioned and aims to pursue the same path. It does not appear that you wish to organize opposition to the general work of older institutions, but that you are trying to collaborate with them in a manner which will give greater publicity to their investigations and which can even aid them in their researches. You have shown us so many wonders in the universities of the United States, you have so often

seen what makes intelligent generosity in a donor, that we expect much of any similar work undertaken by you, and we shall consider its success a great benefit for all similar investigations which it will encourage and sustain.

The plans of the American Institute are well indicated in the charter, which you have been kind enough to send me. It is a pleasure for me to speak of it: for it promises to realize all my dreams for the organization of a psychological institute. I should choose from your outline the various forms of research which I think desirable today for developing in a complete manner the science of the human mind. The various articles of the charter and the different features of the institute seem to answer perfectly to all that I could desire.

I would agree with you that the study of mental diseases furnishes the most interesting and important psychological facts of the age. You justly propose to study all the phenomena of abnormal psychology, hallucinations, illusions, disintegration of personality, alcoholism, and all the phenomena of mind that we meet in neurasthenia and psychasthenia before they reach insanity proper. I would emphasize the importance of treating mental diseases, the improvement of mental disorders, their cure by various methods, physical or mental, not only as a benefit to the patient, but as an education most valuable to the physiological psychologist. But you rightly desire some day to organize a hospital after the type of the Salpetriere, in which men may be occupied with the philanthropic treatment of mental diseases as well as in the scientific investigation of them. However excellent the organization of American hospitals, it is always useful to have another, especially when its object is to apply therapeutic methods which have not yet received sufficient recognition. I refer especially to a class of very unfortunate patients and for whom your plan would constitute an important help: these are those unhappy neuropathic subjects who live on the borders of insanity without ever fully entering it. They suffer cruelly from all sorts of disorders: they are wholly unable to earn a livelihood and cannot even adjust themselves to the social organism, and yet in the meantime it is very difficult to find a retreat where any one will consent to

consider their distress or to aid them in restoring their health. They have no temperatures or organic troubles that would justify their admission into the ordinary hospitals. They have no such mental maladies as would open to them the asylums for the insane. If they were rich they would find a place in those hydro-therapeutic institutions which are specially built for this class of patients. But we know how inaccessible these retreats are for the larger portion of these unfortunates. In the meantime how important it would be to treat all these invalids, inebriates, hysterical and psychasthenic patients in large hospitals. Their seizures and attacks of insanity are a permanent danger to society. The development of their disease, which we can hardly treat at all, will bring with it some day real insanity which will be at the charge of the state, when a little rest and intelligent care at the beginning of their malady would not only prevent their suffering, but would save to society minds that are frequently very useful. These incipient cases of insanity are the most interesting and important for scientific psychology. They are such as will be the most important from all points of view for humane care and cure. Your institute ought to be as acceptable to the philanthropist as to the scientist.

In the next place I would admit with you the importance which the work has for psychology and for every science in bringing into clear light the statements incessantly made about so-called occult phenomena and in extracting from all these legendary stories the real facts which they conceal. Paragraph (d) of your charter meets this demand very clearly:

"To conduct, endow and assist investigation of all alleged telepathy, alleged apparitions of the dead, mediumistic phenomena, alleged clairvoyance, and all facts claiming to represent supernormal acquisition of knowledge or the supernormal production of physical effects." And in your letter you add: "I should see that cases were studied in the interests of psychology as well as physiology, and the records published in detail, so that men all over the world could have the benefit of the results. I should see that committees be appointed in all the large cities in this country and that their carefully

studied cases should find record and publication. . . . In psychic research I should see that an American society was organized and wherever properly qualified men could do work in it, I should see that they did not lack the means to investigate, but I should devolve upon them the responsibility of publishing their own work or have the society accept it. I do not intend that the Institute which I have incorporated shall accept any public or official responsibilities for work of that kind. I should be very cautious about even aiding it." In a word, your prudent and courageous intention altogether indicates a firm resolution to give the investigation of these phenomena all the scientific rigor which is at present absolutely necessary.

Your project, my dear Mr. Hyslop, is therefore excellent, but permit me to say to you that I cannot congratulate you much for the conception of the plan. All these things are in the air, as we say. Many of the best minds in the world have tried to organize institutions similar to that which you are projecting. It remains for you to accomplish the most difficult and the most original part of the plan. It depends on you to build up your institute, to transform the project on paper into an enduring structure. Most similar attempts, after a partial success, have always been arrested in their course by the difficulty which meets all others in our day, namely, the want of money. It will require a very large sum to accomplish your object, and ambitious plans become ridiculous when we have only small resources at our disposal. But after all is this an obstacle for you? Does the lack of money exist in America when the matter is one of philanthropic and scientific labor? Are there not always millions of dollars for libraries, for universities, and for institutions that are devoted to some noble work? You say that you intend to carry on a campaign for securing the necessary funds, and I do not doubt that you will obtain them very easily. I shall then be very happy to congratulate you; for you will have transformed into a beautiful living reality an institution for which we have hoped so long and you will have made an important step in the progress of the science

which is of all the most important and the most rich in promise, the science of the human mind.

With my sympathy for the American Institute for Scientific Research, please to accept the assurance of my highest regards.

DR. PIERRE JANET,

Professor of Psychology in the College of France, Paris.

EXPERIMENTS WITH MRS. PIPER SINCE DR. RICHARD HODGSON'S DEATH.

By James Hervey Hyslop.

In accordance with a previous promise I summarize here some results of experiments since the death of Dr. Richard Hodgson. They of course implicate Mrs. Piper, but I do not mean to confine the phenomena to what has occurred through her. The reason for this is apparent. The scientific sceptic would not easily be convinced by any alleged messages from Dr. Hodgson through that source. He wishes to be assured that Mrs. Piper had no means of knowing the facts which illustrate the personal identity of real or alleged communicators before accepting even telepathy as an explanation. I must therefore respect this attitude in quoting any facts which show intelligence of a kind not referable to guessing or chance coincidence. It is not that any suspicion of Mrs. Piper's honesty is to be entertained at this late day, as the past elimination of even the possibility of fraud as well as the assurance that she has not been disposed to commit it are sufficient to justify ignoring it. But our troubles have not been wholly removed when we have merely eliminated the right to accuse her of fraud. A far more complicated objection arises and this is the unconscious reproduction of knowledge acquired in a perfectly legitimate way. Dr. Hodgson had been so long associated with Mrs. Piper that we cannot know, without having his own ante-mortem statement, what he may casually have told her about himself and his life. It is easy to exclude previous knowledge of total strangers, but a man who had worked for eighteen

years in experiment with Mrs. Piper is exposed to the suspicion that he may have told many things to her in a casual manner which may turn up in unconscious simulation of his personality. I do not here concern myself with that hypothesis of many unscientific people who think that Mrs. Piper's mind has drawn telepathically into it the personality and memories of Dr. Hodgson previous to his death and can at pleasure afterwards reproduce them and palm them off as spirits. Any one who can believe such a thing without an iota of evidence for it can believe anything. I shall not treat seriously such an hypothesis until it condescends to produce at least some evidence for itself commensurate with the magnitude of its claims. I am not attracted by miracles as long as a perfectly simple theory will explain the facts, and hence I should be much more impressed by either fraud or secondary personality than by any such credulous acceptance of the supernatural, for supernatural of a most astonishing kind it would be. Under the known circumstances it is far easier to suppose that Mrs. Piper might have casually acquired information from her conversations with Dr. Hodgson and that the trance state produces it in spiritistic forms. That is the real difficulty which the scientific man has to face.

For this reason I shall have to exercise great caution in selecting the facts which are probably free from this suspicion. In doing so I shall assume that the reader knows what has been done to protect Mrs. Piper's seances from the accusation of conscious fraud on her part. All this will be taken for granted in the present narrative, and such facts selected as are most likely representative of supernormal information. In the instances implicating other psychics besides Mrs. Piper we shall have facts which may help to protect those coming from her. Upon these special stress may be laid, but some of those "communicated" through Mrs. Piper are so forceful in illustration of personal identity and so difficult to have been in any way ascertained by Mrs. Piper, when we know how cautious and reticent Dr. Hodgson actually was about his affairs to her, that they will serve to satisfy a natural curiosity of the public which demands such communications, if the theory which Dr. Hodgson held be-

fore his death is to be considered as true. I believe that this interest has its rights and that an organization like the Society for Psychical Research, receiving the funds of its members, owes something to them in return, and while it must maintain a certain reserve in the publication of its facts it is easy to postpone this duty beyond all rational limits.

It would be much better for the scientific man if I could publish the detailed record of the experiments, but this is impossible in the Journal, and as this is not intended to represent the organ for proving any doctrine scientifically we may well abbreviate results to merely illustrate the type of facts which we have in our possession.

I repeat that the reader must assume that I have allowed for the usual and simple objections to the phenomena which I mean here to summarize. I should admit frankly that, if I were dealing with ordinary professional mediums the facts which I expect to narrate would have no evidential or scientific importance. It is because they follow a long history of accredited facts that they derive at least a suggestive value. The reader may entertain the account as one of hypothetical importance and await the investigation of cases where the same reservations will not have to be maintained.

Again before starting on the facts which are to serve as evidence of something supernormal in the communications purporting to come from Dr. Hodgson, I must remind the reader that we can give only the most trivial incidents. We are not engaged in the recording and parading about great revelations. This must not be expected. We are employed in a scientific problem which is one of evidence and only the most trivial circumstances will serve as proof of the hypothesis which seems to be illustrated in the phenomena of Mrs. Piper. If we are to believe in the spiritistic theory to account for her case, or to explain any other phenomena supposed to be produced by the discarnate, we cannot forget that the primary problem is the proof of personal identity. If a spirit claims to communicate or to produce phenomena not easily explicable by ordinary methods it must prove its identity and must communicate little trivial incidents in its past earthly life which cannot be guessed and which are not com-

mon to the lives of other people. In other words we must have supernormal information and such a quantity as well as quality of it as will make the spiritistic theory more probable than any other. Ethical or other revelations are worthless for this problem and have to be discarded, whatever other interest psychological or philosophical they may have. Hence readers must not be disappointed if we insist on concentrating their attention upon the incidents that prove personal identity and the supernormal character of the information conveyed through Mrs. Piper. When we have reason to accept the supernormal and to believe that its selective reference to the personality of deceased persons make survival after death probable, we may take up the other problems, but we cannot do more than one thing at a time.

One of the early incidents in the communications through Mrs. Piper purporting to come from Dr. Hodgson implicates another psychic to a slight extent. Dr. Hodgson and I had made an experiment with a certain young lady, who had mediumistic powers and who was not a professional psychic, nearly a year before his death. A short time after his decease a friend was having a sitting with Mrs. Piper and in the course of the communications—to be called this on any theory of them—the friend asked if he would communicate with her through any other “light,” the term used by the trance personalities to denote a medium. The reply substantially was: “No, I will not, except through the young light. She is all right.” Later in the sitting one of the trance personalities or controls, referring to this told the sitter that I (Hyslop) understood to whom this referred, giving my name. Dr. Hodgson added to his statement that, as soon as he recovered from the shock of death he had examined the case and found it all right.

Now Dr. Hodgson and I, with the parents and one or two relatives, were all that knew anything about this case. The sitter and others associated with the experiment in Boston did not know the meaning of the incident and reference. When I was informed of it, the matter was made perfectly clear. It is true that Dr. Hodgson, while living and after our experiment with the young lady, had mentioned the case

without names to the trance personalities so that at least Mrs. Piper's subliminal can be supposed to have been aware of the facts sufficiently to deprive the incident of the evidential value which we would like it to have. But the most striking incident is one that involves a cross reference with this young lady. The father carefully kept the knowledge of Dr. Hodgson's death from his daughter and very soon after his death and about the time of the incident just mentioned wrote me that they had a sitting with the daughter and that the control had said he had seen Dr. Hodgson. This coincides with his statement through Mrs. Piper that he had examined the case and found it all right.

One incident of great importance occurred in my first sitting after Dr. Hodgson's death. After he had referred to some discussions which he and I had over my Report on the Piper case in the spring of 1900 and had made some reference to his posthumous letter, he suddenly broke out with the statement: "Remember that I told Myers we would talk nigger talk." I saw at a glance, owing to my familiarity with phenomena of this kind, that something was wrong and I said, speaking to Mrs. Piper's hand, as we always do: "No, you must have told that to some one else." The reply from Hodgson was: "Ah, yes, James. I remember it was Will James. He will understand. Do you remember the difficulties we had in regard to our hypothesis on the spiritistic theory?" I knew nothing of this and wrote to Prof. James, who was in California at the time, to ascertain whether any such remark had ever been made to him by Dr. Hodgson. The statement was pertinent, as I knew that Dr. Hodgson and I had talked with Prof. James on the mental conditions of communicators, but I did not know whether any such definite incident had occurred between them. Prof. James replied that he did not recall any incident of the kind. When he returned to Cambridge late in the spring the incident was told him again by his son and Prof. James again denied all recollection of the matter. At lunch with Mr. Piddington the same day he was telling his guest what his opinion was of the trance personalities in the Piper case. Prof. James did not believe them to be spirits, but secondary

personalities of Mrs. Piper, suggested by her knowledge of the same personalities in the case of Stainton Moses and the development of Dr. Hodgson's influence during his experiments. In the process of thus explaining his opinion he said to Mr. Piddington that he had several times told Dr. Hodgson that, if he would only use a little tact, he could convert their deific verbiage into nigger minstrel talk, and then he suddenly recalled what had been said in the communications and wrote me the facts.

The reader will remark the important fact that it was not Dr. Hodgson that had made the statement to Prof. James and that the subject was not the difficulty of communicating, but the nature of the trance personalities, and that it was Prof. James who had made a reference to "nigger talk." Just enough is given to recall the identity of the persons and relations between them, while the rest of the incident shows mental confusion between the incident which Prof. James recalled and the subjects of discussion which had taken place between them regarding the mental condition of communicators which Dr. Hodgson and I had tried to make clear to our common friend. George Pelham's statement that we have to be in a dreamlike state on the other side in order to communicate is distinctly suggested by this incident as it is so like a delirium that it appears to be wholly unlike either telepathic or other phenomena, while there is little excuse from the ordinary explanations for the form which the communication takes.

Another incident of some interest is the following. We had been working together in behalf of the plan which we are now putting into execution since his death, namely, the formation of an independent American Society. We had met the second summer before at Putnam's Camp in the Adirondacks to talk it over and did so, agreeing there upon the main outlines of the scheme. It was our intention to talk the matter over again last summer (1905) at the same place, more especially with reference to points not touched on in our first interview which was occupied with the main outlines. But he was not at the camp when I called and I missed him. He then wrote me that he would either return

to Boston by way of New York or make a special trip to New York after his return to settle matters. He was prevented doing this as soon as he had expected and at last decided that he would come after the holidays. Less than two weeks before this he was in his grave. Hence the reader will appreciate the following communications.

After alluding to the pleasure of seeing the new world beyond death, a circumstance wholly worthless for any rational purposes in this discussion, he changed the subject. I quote the record, putting what I said in parentheses and what was written automatically by Mrs. Piper without enclosure of any kind.

"I will now refer to the meeting I proposed having before I came over.

(When was the meeting to be?)

"I suggested having a meeting in New York, at the——

(Yes, that is right.)

"No one could know about these plans better than yourself.

(That is right.)

"Do you remember my desire to publish my report next season. Yes, extracts.

(About whom were the extracts?)

"I wished to publish extracts about our telepathic experiments.

(All right. That was not what I was thinking about. But go ahead.)

"I also wished to publish extracts about the spirit side of test experiments and my theory in answer to some criticism I recall from Mrs. Sidgwick."

Now it was a part of Dr. Hodgson's plan to have his reply to Mrs. Sidgwick's strictures on his report in 1899 ready for the first publication of the new movement. We had agreed upon this. We may suppose that Mrs. Piper knew of his desire to reply to Mrs. Sidgwick, but hardly of his plan to meet me and talk over the matter in New York which had been quietly arranged. The allusion to "telepathic experiments" is intelligible only in the light of the fact that Mrs. Sidgwick in her criticism admitted the probability that in Dr.

Hodgson's Report he had a record of frequent telepathic or other form of communication from the dead, though through the subliminal mental action of Mrs. Piper. But Mrs. Sidgwick could not accept what Dr. Hodgson had called the "possession" theory of the process. His probable intention in his reply to her was to quote the record of telepathic experiments in the Society's Proceedings to show that the analogies between them and the Piper phenomena could not be sustained. However that may be it is a relevant point in the problem, and his special conversation with me turned upon the selection of extracts from the records to show that his theory of the matter was defensible. He had no occasion to reply to her attitude of the spirit hypothesis, as she had tacitly conceded this and only disputed his view of the process. He and I had frequently talked over his reply and I had called his attention to an important point he could make in it from the failure of one of the Piper Reports to quote the record in full, actually leaving out a sentence which was the clue to the whole difficulty in the communication.

On the occasion when we visited the "young light" we also had some sittings with a case of alleged independent voices. I had reached the city a few days previous to Dr. Hodgson and in order to test the genuineness of the claims, in accordance with a request of my host, I used a liquid to put in the psychic's mouth, as the experiments had to be conducted in pitch darkness. In the communications through Mrs. Piper, Dr. Hodgson interrupted some allusions to the effect of death upon the memory and continued.

"I shall never forget our experiments with a so-called light when you took a bottle of red liquid.

(Very good. You know what a noise that man has made.)

"I do. I know all about it.

(I have had some controversy with a friend of his.)

"Recently?

(Yes, recently. Now can you answer a question? Tell me who it was or all you can recall about it.)

"Yes, which? I remember our meeting there. I can re-

member the liquid experiment which was capital. I also recall an experiment when you tied the handkerchief.

(I do not recall it at this moment.)

"What's the matter with you?

(I have tied a handkerchief so often.)

"Remember the voice experiment?

(Yes, I remember that well. That was when the liquid was used.)

"I am referring to it now. I know it perfectly well, but no one else does.

(Yes, that's right.)

"I remember how she tried to fool us.

(Yes, it was my first trial at that.)

"I remember it well. Remember one thing and keep this on your mind. I shall avoid referring to things of which you are thinking at the time as much as possible and refer to my own memories. I have seen too much not to understand my business. I remember what our conversation was. She was an arrant humbug.

(Yes I remember well.)

"I wish to recall an incident. Do you remember writing me from the west about an experiment you tried to make while there?

(Yes, go on please.)

"It was on the whole good.

(Yes, I think it was on the whole good.)

"After there is some definite arrangement made here about some one to fill my place, I hope you will take this up again when I shall help you."

The liquid that I used in the experiment was not red but purple. A part of the controversy that arose regarding the case occurred before Dr. Hodgson's death, but not the part that I had in mind. There was no handkerchief tied on the occasion, but on the train coming home Dr. Hodgson told me of a most interesting experiment with himself in which the handkerchief had been used to bandage his own eyes and he showed me how almost impossible it is to wholly exclude vision on the part of a shrewd person by bandaging the eyes. This, of course, is not indicated in the statements of the com-

municator, but it is near enough to remind me of what he had said and as any allusion to a handkerchief in this connection is pertinent one must imagine that the incident which I have mentioned was actually intended and that either his own amnesic condition of the misapprehension of the trance personality in control is responsible for the mistake.

The opinion expressed of the medium on the occasion is the opinion that he held about the case when living and so is a point in identity though it cannot be used to reflect on her character in any respect, as one may hold that the evidence for fraud was not satisfactory. But Dr. Hodgson was very fully convinced that there was no reason to believe it genuine.

It is interesting to remark the allusion to not telling me what I was thinking of at the time. I doubt if any other communicator than Dr. Hodgson would think of this point. He was so familiar with the objection to the spiritistic hypothesis from telepathy that he was always on the lookout for the facts that told against this objection and here it turns up as a habit of thought which few would manifest.

The last incident is quite as important as any of the others. Nearly two years before I had had an experiment with a psychic out west, a non-professional case—I would not quote a professional type—and I not only obtained some important names, but I received the Christian name of George Pelham in response to the request that my father bring the man there who had helped him communicate in the Piper case, and this was not known by the woman. Afterward George Pelham stated through Mrs. Piper that he had gotten his Christian name through in this case. This is the reason that Dr. Hodgson thought it a good one on the whole.

The communications quoted were followed by an allusion to the newspaper stories about his "returning." No mention was made of the papers, but only of the stories to that effect. I then asked him if he had been anywhere and he replied that he had tried though not very successfully and then said he had tried with the "young girl." The pertinence of this will be apparent to the reader after noting the incident narrated earlier in this paper. I then asked if he

had tried at the case in which I had been interested so long. I referred to the Smead case not yet published. The reply was as follows:

"I will tell a message I tried to give. I said I had found things better than I thought I had. I also spoke of your father. Do you remember this. I am Hodgson. I have found things better than I hoped." He then made an allusion to my hypnotic experiment with a student, but as this had been published in my Report on the Piper case the mention of it has no value.

There was a number of allusions to Dr. Hodgson in the automatic writing of Mrs. Smead before she knew of his death which had been carefully concealed from her by Mr. Smead, and one or two apparitions of him associated with a frequent apparition of myself. At one sitting the name of my father was associated with that of Dr. Hodgson, but there was no statement that he had found things better than he had hoped. There were many pertinent statements which have no place in this account further than to mention the fact, and later the very language here stated as having been given through this case was found in my record of it, save the reference to the way in which he found things.

I come now to a set of incidents which are perhaps as important as any one could wish. I had an arrangement for three sittings beginning March 19th (1906). Previous to this I arranged to have a sitting with a lady whom I knew well in New York City. She was not a professional psychic, but a lady occupying an important position in one of the large corporations in this city. This sitting was on the night of March 16th, Friday. At this sitting Dr. Hodgson purported to be present. His name was written and some pertinent things said with reference to myself, though they were not in any respect evidential. Nor could I attach evidential value to the giving of his name as the lady knew well that he had died. I put away my record of the facts and said nothing about the result to any one. I went on to Boston to have my sittings with Mrs. Piper.

Soon after the beginning of the sitting Rector, the trance personality usually controlling, wrote that he seen me "at

another light," that he had brought Hodgson there, but that they could not make themselves clear, and asked me if I had understood them. I asked when it was and received the reply that it was two days before Sabbath. The reader will see that this coincides with the time of the sitting in New York. Some statements were then made by Rector about the difficulty of communicating there, owing to the "intervention of the mind of the light," a fact coinciding with my knowledge of the case, and stated that they had tried to send through a certain word, which in fact I did not get.

When Dr. Hodgson came a few minutes afterward to communicate he at once asked me, after the usual form of his greeting, if I had received his message, and on my reply that I was not certain he asked me to try the lady some day again. As soon as the sitting was over I wrote to the lady without saying a word of what had happened and arranged for another sitting with her for Saturday evening the 24th.

At this sitting one of the trance personalities of the Piper case, one who does not often appear there, appeared at this sitting with Miss X. as I shall call her and wrote his name, if that form of expression be allowed. Miss X. had heard of this personality, but knew that Rector was the usual amanuensis in the Piper case. Immediately following the trance personality whose name was written "Dr. Hodgson" purported to communicate and used almost the identical phrases with which he begins his communications in the Piper case—in fact, several words were identical, and they are not the usual introduction of other communicators. After receiving this message I wrote to Mr. Henry James, Jr., without saying what I had gotten and asked him to interrogate Dr. Hodgson when he got a sitting to know if he had recently been communicating with me and if he answered in the affirmative, to ask Dr. Hodgson what he had told me. About three weeks after Mr. James had his sitting and carried out my request. Dr. Hodgson replied that he had been trying to communicate with me several Sabbaths previously and stated with some approximation to it the message which I had received on the evening of the 24th.

The reader will perceive that these incidents involve cross references with another psychic than Mrs. Piper, and though I am familiar with the methods by which professional mediums communicate with each other about certain persons who can be made victims of their craft it must be remembered that we are not dealing with a professional medium in Miss X. and that we can not call Mrs. Piper this in the ordinary use of the term. I can vouch for the trustworthiness of Miss X. and think that the ordinary explanation of the coincidences will not apply in this instance.

The next day after the sitting just mentioned when Dr. Hodgson came to communicate he asked me if I remembered anything about the cheese we had at a lunch in his room. At first I thought of an incident not connected with a lunch, but with an attempt at intercommunication between two mediums in which a reference to cheese coming from Dr. Hodgson was made, but as soon as the mention of a lunch was made which had no relevance to what I was thinking of, I recalled the interesting circumstance that once, and only once, I had had a midnight lunch with Dr. Hodgson at the Tavern Club when he made a Welsh rarebit and we had a delightful time.

Another incident is still more important as representing a fact which I did not know and which was relevant to a mutual friend who was named and who knew the fact. At this same sitting Dr. Hodgson sent his love to Prof. Newbold, of the University of Pennsylvania, and told me to ask him if he remembered being with him near the ocean on the beach. I inquired of Prof. Newbold if this had any pertinence to him and he replied that the last time he saw Dr. Hodgson was in the previous July at the ocean beach.

At the next sitting I had the "young light" present for certain experimental purposes. After the communications relevant to her and after she had left the room Dr. Hodgson asked me if I remembered the meeting we had had with her and what he had said about her hysteria, saying that he explained it as a partial case of hysteria. The facts were that, after our meeting with the young lady and while we were walking to a friend's for dinner, Dr. Hodgson remarked to

me that he thought there was some hysteria in the case and that she was a very clever girl, the last remark being repeated here on this occasion through Mrs. Piper.

At a sitting on April 25th after an allusion to telepathy in which he said there was none of this in the process except in what came from his mind to me through Mrs. Piper, Dr. Hodgson took up another important message whose truth and importance I learned accidentally some time afterward. He said, in the automatic writing of Mrs. Piper:

"Do you remember a man we heard of in—No, in Washington, and what I said about trying to see him?

(What man was that?)

"A light.

(A real light?)

"Yes, I heard of him just before I came over. Perhaps I did not write you about this."

Now Dr. Hodgson had not written me about any such discovery and the statements had no meaning to me. In June I had some business in Washington and on the 13th I accidentally met a gentleman in charge of a department in one of the largest business houses there and in the course of our conversation he casually mentioned that he had written to Dr. Hodgson a short time before his death about a man there who showed signs of mediumistic powers. It happened that I knew the man and had received from him some years previously an interesting experience. I had not heard from him for several years. He is employed in a very important office. In my conversation with the first mentioned gentleman I learned that recently this other man referred to had clearly shown indications of mediumistic powers. Here then was the possible explanation of the allusion at this sitting on April 25th. I had known absolutely nothing of the facts until thus mentioned at the sitting and afterward verified in the way described.

I am not going to enter into any elaborate theoretical explanation of these incidents. As I have already said, the scientific man will attach less value to what purports to come from Dr. Hodgson through Mrs. Piper than if it came from me or one else. Besides I am not anxious to insist upon ex-

planations at present. The most important point is to have the facts, and if there were space in this Journal I would be glad to give the detailed records, since these are the data which a really scientific man wishes. But I cannot satisfy him in this publication. I desire only to excuse the demand for the investigation of such phenomena. It will be apparent, I think, to every man that these statements through Mrs. Piper are not due to chance, and that, if we have reason to believe that Mrs. Piper had not previously acquired by normal means the information conveyed, we have facts which do not have an ordinary explanation. What the true explanation is we need not insist upon. Every one knows what hypothesis I would suggest in the case, but I wish less to keep in the front any supernormal explanation of the phenomena than I do the facts. It is easier to quarrel with theories than it is with facts and if we have any reason to trust the phenomena as supernormal I am quite willing to leave their ultimate cause to the scientific psychologist. I should do no more than hold him responsible for the evidence that any other theory than the superficial one actually applies. But there need be no haste in the adoption of any special theory. It is the collection of similar phenomena that is now the most important task before us, and the present paper is to encourage support for the immense task involved.

EDITORIAL.

The article on experiments with Mrs. Piper since the death of Dr. Richard Hodgson is one of those which we expect to publish in early numbers of the Journal. The second article will represent evidential incidents involving "cross references" with other cases. The third article will contain matter bearing on the conditions affecting the "communications."

By request Dr. R. Heber Newton withdraws his resignation and so remains on the Board of Trustees of the American Institute for Scientific Research. Mr. Charles Griswold Bourne, owing to inability to accept the responsibility of serving, has resigned from the same.

Mr. Hereward Carrington, author of "The Physical Phenomena of Spiritualism," which is now in press, and a trained prestidigitator, has accepted a place on the Council of the American Society for Psychical Research.

It was not possible to indicate in the list of members published last month in all cases the exact status of some of them. The contributors to the fund for preliminary organization did not wish to be named, and so they were classified in a manner to conceal their rank as Founders and Patrons. It was the same with several others. At present I can only indicate that Life Fellows, Life Members, and Life Associates are already numerous enough to make the permanent fund which cannot be used equal to the sum of \$2,000. This is to be treated as the basis of a permanent endowment fund. If a sufficient endowment is obtained at an early date the fund now in hand for preliminary organization will be added to it and only its income used. This would meet the preferences of those who made the contribution, though they appreciated the needs of the work so fully as to permit the use of the entire amount if the circumstances required it. It is hoped that the occasion may not arise in which the principal will have to be spent.

It may be important to say to members and readers of the Journal that it will not be a primary object of this publication to explain the facts which it reports. We are engaged in the task of collecting data and it is not in place to offer a theory for every individual fact, new or old, that we discover. Explanation has its place in dealing with large masses of phenomena. There has been too much speculation in regard to psychic research theories and too much concession to the merely popular demand for a theory or an explanation. We are not yet prepared for any explanation of the supernormal as a whole. Only in one field of it are we entitled to indulge explanatory hypotheses. We have still to collect and certify our facts in large numbers before we can be justified in advancing large theories regarding them. Our primary problem, then, is to assure ourselves that the facts alleged are really what they claim to be. And also it will be important to watch for those accidents and associations accompanying them which tend to throw light upon their larger meaning. But it will not be the first object of this Journal to advance an explanation every time it publishes a fact or alleged fact. It is true that psychic research has gone far enough to discuss hypotheses, and we shall do this under the proper circumstances. But many facts do not yet lend themselves either to the confirmation or refutation of these hypotheses, and we have to await a larger collection of them before assigning them an explanation.

There is another important matter to emphasize for readers. It is the distinction between the real and the evidential nature of reported phenomena. One of our most important tasks is to secure reports which have evidential value, that is, characteristics which prove something unusual. Many facts are explicable by a theory which they do not prove. Many facts also can be conceded to be genuinely supernormal, after the supernormal has once been proved, but they often carry no evidence of the character which they may really possess.

It is necessary to remark this distinction because the policy of the Journal must be critical, and readers must learn that the pointing out of evidential weaknesses may not

destroy the genuineness of the facts though it does impair their evidential force. The reduction of proof is not the destruction of fact. It often seems so, because in the first stages of any new truth it cannot be held until proved. But once established by rigid scientific methods many facts which could not pass the ordeal of evidential standards may come in to find an explanation and acceptance under theories which they did not prove, and may even in certain accidents afford valuable light for the general problem. Hence it is hoped that readers will understand from our policy of critical analysis that we are dealing primarily with an evidential rather than an explanatory problem and so be patient with what might otherwise appear to be a destructive purpose.

Readers must not misunderstand the nature of the problem in the reproduction of results obtained by experiment with Mrs. Piper since the death of Dr. Hodgson. In the present stage of investigation we have to assume the possible or probable truth of Materialism in order to test its validity by trying the application of it to such facts as are here reported. Those who have other grounds for belief in survival after death naturally look for some revelation of wonderful importance. But it must be remembered that we are not at present concerned with any such view of the issue. It is as impossible as it is absurd to look at it from this point of view as long as we are deficient in evidence that there is a spiritual world of any kind. Our primary business is to see if the prevailing materialistic view is tenable, and if it is so, it must be able to explain supernormal knowledge which shows a direct and selective reference to the personal identity of deceased persons.

It is not our object to get into communication with the deceased simply for the sake of communication. We assume that there are no spirits with whom to communicate and that we must have a certain type of phenomena in order to justify the belief that spirits exist. Communication with them is an incident of proof, not a process of acquiring knowledge about them. If spirits exist and if they can communicate with us at all they can prove their existence by telling us incidents

from memory of their past terrestrial life for the purpose of proving their identity, and proof of that identity is absolutely essential to the belief that they exist. Only the most trivial incidents will ever prove this identity, as any one will readily perceive who has thought for a moment upon what he would have to do when his identity is questioned. Hence as we are engaged in the preliminary work of scientific inquiry regarding this fundamental issue, readers must expect us to limit our problem and to continue at it until general conviction is established, if that be possible. We shall not allow ourselves to be diverted away from it by the demands of those who do not intelligently recognize the issue. Until scientific scepticism has been satisfied of the supernormal and of phenomena that suggest evidentially the continuance of personal consciousness we cannot take up other problems, however desirable they may seem.

LOCAL SOCIETIES.

The circular which we published in the January Journal explaining the nature and object of the American Institute and its Sections refers to the formation of local societies for the work of psychic research as a desirable means of enlarging the interests and usefulness of such investigations. In thus encouraging such endeavors we do not mean that it is advisable to have a number of wholly independent bodies working alone, but groups of members of the central body organized for more serious interest and assistance in the general aims of the Institute. A plan may be matured later for the interchanging of material among the various groups for the purpose of their meetings. That, however, is a matter for future consideration. The first object is to encourage the co-operation of local members in the collection of phenomena of importance in the work of psychical research and the co-operation of such local groups with the central organization. The phenomena with which psychic research has to deal are exceedingly sporadic compared with the phenomena with which physical science usually has to occupy itself. They are not individually sufficient generally to prove any

special explanation of them and have to be collected, as were incidents about meteors, in order to justify the application of any large hypothesis and to understand the subsidiary influences affecting its integrity. Consequently the only safe procedure in such circumstances will be the united effort of all that are interested to give supernormal and other experiences that value which only a collective mass of them can have. In psychic research we cannot well scatter our energies, at least in the present nature of the inquiry.

It will be desirable to allow each local society all the freedom possible. The central body or the American Institute will not assume responsibility for the direction of their work, nor will it wish to interfere in any way with their organization or the appointment of officers. It may be desirable, in some cases at least, that the important officers should be acceptable to the central body as a guarantee of the proper co-operation with them in a common cause and of the acceptability of reports made to the central society. But that may be the most that the Council of the American Society would wish to ask. Each independent group should have as much freedom of action as possible and the main reason for general co-operation is the necessity of combining the results of investigation in a way to give them the collective force of which they may be capable and the largest possible scientific interest and form. Phenomena of this kind have too long been allowed to perish or to lose their value simply because they have not received the imprimatur of scientific bodies. The larger and wider the co-operation in collecting and certifying the facts the more important the result and the more effective their influence in moulding human conviction.

The most important thing which the central body will expect will be the reporting of all records to it for filing and publication. As the utmost freedom is conceded to local groups the central society will have to exercise its own judgment in the manner of dealing with the phenomena so reported and perhaps, in some cases at least, add its own inquiries regarding the facts reported. One of the Society's most important duties will be to deal with its material in the manner which promises to be most effective in supporting

its claims. It cannot always agree to deal with the facts on their own merits alone, but it must select and combine them in a way to give them that scientific value which will affect human conviction most cogently. Some facts may be very important in themselves and to those who have been convinced of the supernormal, but they may not always have the characteristics which are calculated to influence others, and especially those who have not had the opportunity to witness them or their like, or to know the persons with whom the phenomena have occurred or by whom collected. Hence the Council of the central body will have to use discretion in the classification and publication of matter, choosing time and matter with reference to the greatest effectiveness which reports may have for influencing scientific interest. Availability as well as intrinsic worth will have to be a consideration in the use of matter, and often this secondary merit may suffice to give precedence to public consideration where incidents of greater intrinsic importance may have to be reserved for later notice. Publication will not be a test or the only test of scientific merit, but at times merely an evidence of characteristics that are calculated to attract favorable consideration. The whole policy of publication must be directed with reference to the psychological status of human interest and prejudice.

The economy and scientific importance of this policy will hardly be questioned and it will remain only to give it form and effectiveness. Local bodies can carry on their investigations and report them to the central body for record and such use as the general cause necessitates, while they may also be recipients of what other and similar bodies report. The work may thus obtain the importance which belongs to such transactions as those of the Royal Society in England, while the financial work is assumed by the central organization. Endowment funds may thus be concentrated and administered in the most economic and efficient manner while the work itself is widened and deepened.

This policy I think will recommend itself to all who have psychic research at heart, and it is hoped that this continent may not see divided counsels in the prosecution of its investi-

gations. We are engaged, not merely in determining our own personal convictions, but in the more difficult task of influencing the convictions of others who may not be so fortunate as to have close personal contact with important facts, and hence the largest possible co-operation is necessary. To make this effective, however, the largest possible freedom of association and action will be necessary, such as may be compatible with the interests of the general work and at the same time such as may impose upon these independent groups the strictest responsibility for the scientific integrity and worth of the facts reported. The general Society may impose the criteria and conditions upon which it will accept the satisfactory nature of reports, whether for private record or for public use. With this understanding there need be no solicitude regarding the utility and wisdom of a very comprehensive system of co-operation.

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied, except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

The following experience was written out and sent to me immediately after its occurrence. Mr. Carrington is a member of the Council of the American Society for Psychical Research and has been a contributor to the Proceedings of the English Society. We are not primarily interested in an explanation of the incident, but in the record of it as an actual experience. It is called a "collective" hallucination because it is that at least, whatever else it may be. It does not superficially suggest its explanation, but I think it can safely be accepted as a fact of some interest in coincidences whether we choose to regard it as a causal or casual one. We might implicate the phenomena in telepathy, but this would hardly be an explanation, and we could not treat it alone as adequate proof of this.

A COLLECTIVE HALLUCINATION.

On the night of July 21, 1906, I had staying with me a friend whom I shall designate by the initials L. K. (I am not at liberty to use the full name for publication.) The morning of the 22nd. being Sunday, we were both sleeping rather late, as we had both been working hard the previous evening, 'till past one A. M. I was sound asleep when I was suddenly and thoroughly awakened by the sound of a coin dropping on 'to a wooden surface—it seemed spinning round and round before finally falling flat down—as coins frequently do. I had an idea the coin was an American cent and that the surface it was spinning on was solid wood. As I say, I woke up at once and completely. *At the same instant* my friend sat up in bed, and said, "What was that?" and looked across the room to the very spot where I had located the sound. L. K. had also been suddenly and completely awakened by the sound of the falling coin (the vision in this case being that of a quarter), and the sound designated as that produced by the coin spinning on a solid wooden surface. The remark that a "vision" of a spinning coin was seen was volunteered. The first thought that occurred to both of us, I think, was—"There's some one in the house!" We both instantly jumped out of bed, and ran into the other rooms in turn—looking for some one to lay hands on—but there was no one in the place—nor did a careful search reveal any coin anywhere on the floor or elsewhere. The floor is bare boards with rugs. The time was almost exactly 8.30 A. M. The reasons for not thinking it a real coin are (1) The fact that none was anywhere discovered, as the result of a search. (2) It would have been impossible for any to have dropped, because there was no money lying around loose anywhere—e. g., all slanting upwards, and not in a downward angle. (I noticed this in making the search.) It should be noticed, on the other hand, that (1) the sound woke us both up, at precisely the same instant. (2) That, in both cases, the awakening was instantaneous and very complete. (3) That we both had a dream-like vision of a coin spinning (though they were of different values). (4) We both located the sound in the same *part* of the room—exactly. (5) That to both of us—the sound was identical, i. e., it sounded to us both as though spun on wood. (6) It struck us both as a very extraordinary *kind* of sound at the time. The fact that we were both awakened so completely and instantaneously, argues for its subjectiveness, as it would require much more than a coin spinning to wake me up normally—I being a very sound sleeper. This is also true in the case of L. K. It seems to me a clear case of collective auditory hallucination of a very interesting type, and throws a light on some sounds heard by some persons coin-

cidentally in haunted houses (See e. g. "The Alleged Haunting of B— House," p. 92, etc.) The fact is recorded, however, without offering any theory by way of explanation.

HEReward CARRINGTON.

July 22, 1906 (9.10 A. M.)

I have read the above account, and hereby certify that it is precisely correct in so far as my own observation of the occurrence goes, and wherein it relates to myself.

L. K.

July 22, 1906 (9.15 A. M.)

APPARENT PREMONITION.

The following was an experience of a personal acquaintance of myself. The lady is a perfectly reliable and intelligent witness. She has also had many experiences in automatic writing, some of them bearing evidence of being supernatural and after the type of those exhibited by Mrs. Piper and similar cases. It seems, when the present premonition occurred, Miss M—— not only had no reason to believe that the event would take place, but in fact rather had reason not to expect it. Inquiry seems to show that the engagement did not yet exist.

June 22, 1906.

Dr. James H. Hyslop,

My dear Dr. Hyslop:

In February or March, 1905, I was dressing near the mirror in the morning and the impression came to me that my sister Anna would be married in October (1905). I either said aloud or thought in half utterance: "Well, I would. That's a good idea."

My sister was not then engaged to the gentleman I had in mind, Dr. Q——, but had been besought by him for years and refused. My sister could not make up her mind in the matter. But she and Dr. Q—— were married in the latter part of September, 1905.

M. M.

While we cannot treat such an incident as evidential of anything supernatural it will interest the student of psychology to know that it is but one experience among others of a different type in the same subject. Miss M. has developed automatic writing and has shown some evidence of supernatural intelligence in it. Most of it is amenable to the hy-

pothesis of subliminal or secondary personality, but with occasional incidents of a supernormal character the occurrence of spontaneous incidents of this kind have an interest in connection with the probable unity of all such phenomena.

BOOK REVIEWS.

The Subconscious. By Joseph Jastrow, Professor of Psychology in the University of Wisconsin. Boston and New York: Houghton, Mifflin & Co., 1906. London: Archibald Constable & Co., Ltd.

Since the time when, as Professor Richet has remarked, it required a certain courage to pronounce the word "sonambulism," there has indeed been a very considerable advance in psychological inquiry and discovery. A generation ago, Psychology was the science of the normal, waking alert consciousness; it was a kind of sunlit terrace—to use Prof. James' simile—which could be measured and mapped out with precision. In recent years, however, there has occurred a remarkable extension of the scope of psychological investigation, and the ground outside the terrace has become a scene of busy exploration by many and variously equipped pioneers. In France—to drop metaphor and to resume psychological terminology—the inquiry into the more obscure forms of mental functioning has been prosecuted almost entirely along the lines of hypnotism—and important work has been done by Liebeault, Binet and Fere, Bernheim, and others of the Nancy school. In England there has also been a fair amount of experimental research by hypnotic methods—chiefly, as in France, in connection with Therapeutics. Dr. J. Milne Bramwell has published what may well be considered the standard work on the subject.

But the most important part of the investigation in England has undoubtedly been that which was undertaken by the Society for Psychical Research, and which is associated pre-eminently with the name of F. W. H. Myers, who, as Prof. James has said, made this part of psychology so much his own that the problem of the exploration of man's outlying mental tracts may conveniently be termed "Myers' problem." It is, however, in some respects, unfortunate that Myers was so greatly preoccupied with the question of man's survival of bodily death; for his monumental work on *Human Personality* is to some extent lessened in the eyes of psychologists by its author's manifest and admitted desire to find evidence in support of such survival. It is therefore not surprising to find that Prof. Jastrow, who now presents us with the first important work yet published in America on this

aspect of psychological inquiry, has been almost entirely unable to derive help or benefit from the work of his English predecessor in this field, though giving due meed of praise to his discerning labors; for, to the cautious, conservative psychologist, Myers has been led by his emotional inclinations to erect a superstructure of theory which is altogether too stupendous for the fact foundations on which it is based.

Professor Jastrow's book is, as we have just said, the most important contribution to the literature of what may be called orthodox transmarginal psychology that has yet been published in America. It is an elaborate and careful survey, more descriptive than explanatory, of many different varieties of subconscious mental functioning, in normal and abnormal states. The ordinary waking consciousness is taken as the normal, and the abnormal states dealt with are sleep, natural and induced, unusual states induced by drugs, states of dissociation of personality and so forth. It is pointed out how, in the normal state, deliberately initiated actions, such as walking, speaking a language, etc., become automatic to such an extent that they can be carried on while the consciousness is otherwise occupied. We can discuss questions which require great concentration of attention, without consciously directing the muscles which we are using in walking or articulating. Next in order come those sensory and motor lapses of consciousness in which the perception, or the knowledge of our act, does not at the time come within the area of consciousness; as when "Miss X" reserved the date of the Times by visualizing another part of the paper which she had consciously noted, and as when the clergyman "sent round the plate" a second time, unconscious of the fact that the collection had already been taken.

From consideration of many interesting cases of this kind, Professor Jastrow goes on to cases of subconscious functioning in abnormal states. An interesting illustration of this category is the case of Professor Hilprecht's dream, in which was solved, with much subconscious dramatization, a problem concerning a Babylonian inscription which had baffled the waking consciousness. Here we have a kind of transition stage between normal and abnormal processes; for "the purpose of the waking state was carried over into the dream state," and there fulfilled with the accompaniment of typically subconscious and fanciful setting. From such cases as these it is not a long step, *via* somnambulism hypnosis to those cases of disintegration of personality or partitioning of consciousness which Professor Jastrow suitably illustrates by quoting the now well known case of Mlle. "Helene Smith." In the phenomena observed in connection with Miss Smith's trances and impressions, which have been carefully

studied and recorded by Professor Flourney, of Geneva,* there is an extreme form of subconscious functioning which seems at first sight so different from the normal personality of the sensitive as to suggest a foreign intelligence or "spirit control." But on examination it is evident, as Flourney has shown, that "Leopold" and his confreres are made of the same stuff as the Assyrian priest in Professor Hilprecht's dream. They are in a state of more complete and permanent segregation, but they may safely be classed under the same heading as fragments of the incarnate personality. The structure of the Martian language shows that it is based on French, the only language that is well known to Miss Smith, and the Sanscrit of the "Hindoo pre-incarnation" does not exceed what might have been picked up and forgotten, besides showing its subconscious origin by its internal contradictions.

Such is Professor Jastrow's work, in so far as it can be represented by a brief allusion to its principal features of detail. It will perhaps not be without interest to view it now in more general fashion, and to glance for a moment at its relation to the theory of the "Subliminal," which was worked out in such detail by the pertinacious genius of F. W. H. Myers. Professor Jastrow's book is, as we have said, descriptive rather than explanatory. It aims at "the more precise comprehension of those manifestations of consciousness, and of those varieties of its activities that take place below the threshold of our fully awakening minds" (p. 7); it is an exposition which "considers respectively the functioning of subconscious processes in the normal and abnormal mental life" (p. 168). With much literary charm, pertinent illustration, and apt analogy, we are led gradually from the brightly illuminated area where the search light of attention shows up every mental detail, away through semi-obscure regions, where we see grotesque yet familiar forms, to the darkness of the outer confines where what is visible seems to suggest a foreign land. Yet our way has been made step by step, and with no jumping of unexplored gaps or chasms; we have proceeded by gradual stages, perceiving analogy and relation between the more bizarre fact, as we arrive at it, and the less strange fact which we have just quitted. Discontinuity is graded down by suitable illustrations of transition processes, or we see that the mind is a unity; that the beads are all strung on the same thread.

The old psychology restricted itself to the "sunlit terrace" of waking consciousness, and consequently had to retire in favor of theology in face of such problems as alleged "possession;" but

*"From India to the Planet Mars, also *Nouvelles observations sur de Sonnambulisme.*"

modern inquiry, by close interrogation and examination of nature in the sphere of mind, has established an unbroken connection between the most orthodox psychological facts and the baroque "possession phenomena" of a Miss Smith. Science is largely an affair of the binding together of phenomena by observation of analogies and resemblances, and the consequent formulation of laws; it must advance from the known to the less known, making good its links as it goes on grappling the bits of the known in the less known, to the existing sum of known, and thus steadily accreting and enlarging. Of this process is the realm of psychology. The Subconscious furnishes an interesting and inspiring illustration. Almost the only objection that can be urged against it; is, that the arbitrariness of selection excludes many phenomena which might justifiably be expected to appear. The evidence for the absence of common fraud, and consequently the probability of interesting forms of mental process, whatever the ultimate source may be, is admittedly much greater in cases of Mrs. Piper and Mrs. Thompson than in that of Miss Smith; yet the latter is taken and the former are left.

It is true that Professor Jastrow at the outset announces his intention of excluding such phenomena as cannot be coupled up with normal phenomena by more or less close analogy of process; and the exclusion is perfectly legitimate, though seeming to carry with it an implication which is doubtless unintended. If the Piper and Thompson phenomena are in no case due to "spirit agency," it is obvious that they fall to an explanation by the Subconsciousness of the Sensitives; and they might thus reasonably be looked for in a book bearing the title of the volume under discussion. Their exclusion seems to indicate that they are not looked on as subconscious, and the inference may be drawn that Professor Jastrow regards them as genuinely spiritistic—an inference which, though logically justified, would be far from representing truly the Professor's opinions. Some other choice of title would have obviated the possibility of such a mistaken impression.

Finally, as to the relation of Professor Jastrow's "subconscious" to the "subliminal" of Mr. Myers. It seems to me that the relation and similarity are closer than the former writer appears to think, and that he is under some slight misconception on certain points. Certainly I have never heard of the theory of the subliminal self being applied as "a plea for the supernatural" (p. 535); and I think that those who held it are not very guilty of "occult" leanings. In fact it may be contended with some plausibility that the theory of the "subliminal" is the only alternative to still greater admissions; that it is held, not out of love for the "occult," but as yielding foothold to a conservative in-

vestigation in face of a rising tide of supernormal phenomena which threatens otherwise to sweep him away into still more dubious and dangerous regions. I know quite well that many people, chiefly, if not entirely those who have not investigated, do in fact see no need for any theory even as far reaching as that of the "subliminal," and for them the position of Professor Jastrow is perfectly sensible and logical. It is a matter of evidence as to whether certain phenomena do or do not occur; and until we are compelled to accept the facts, there is no necessity for apparently too imaginative theories. There is greater danger from haste than from conservatism, and it is well that the leaders of thought in these matters should preach caution and care, lest the uninstructed rush into the excesses of credulity. Recognizing this, we are sure that Professor Jastrow's able exposition will be warmly welcomed as a valuable addition to the literature of Psychology, even by those whose experience has driven them to take up a somewhat more advanced position.

Bradford, England.

J. ARTHUR HILL.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

Treasurer's Report.

The following is the Report of the Secretary and Treasurer of the Society presented to the Board of Trustees of the American Institute for Scientific Research as an account of funds received therefrom for the work of the Society.

Receipts.

Subsidy from the American Institute.....\$1,000.00

Disbursements.

Printing and Stationery.....	\$241.85
Office furniture.....	63.35
Stamps	194.00
Typewriting machine.....	100.00
Investigation of cases.....	148.55
Assistant's salary.....	160.00
Miscellaneous	268.25

Total disbursements.....\$1,186.00

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FURTHER EXPERIMENTS RELATING TO DR. HODGSON SINCE HIS DEATH.

In the previous article I mentioned the most striking incidents affecting the personal identity of Dr. Richard Hodgson and which were hardly explicable by the most obstinate sceptic on any ordinary grounds. There were many incidents which those who are familiar with the Piper phenomena and Dr. Hodgson's policy in life could very well believe were supernormal, but it is hardly advisable to press them into too confident a service in favor of undoubted supernormal knowledge, especially when we may call into use much more striking incidents than such as made up the previous paper. The present article will extend the important incidents so as to exclude more effectively the appeal to ordinary explanations of all kinds and to implicate other persons than Mrs. Piper in the results.

One of the first set of incidents in the previous paper was one of the type to which special reference will be made in the present collection. I mean incidents which we call cases of "cross reference." These are incidents and statements obtained through two or more mediums who do not know the

facts so obtained. Thus, for example, suppose I obtain a "message" through the mediumship of A and then have an experiment with B who does not know that I have had a sitting with A, and suppose I received the same "message" through B, I am entitled to conjecture the same source for both "messages." This will be true on any theory of them. The importance to be attached to such results is this: the possibility of establishing a certain kind of personal identity independently of the communication of past memories, which are the first step in proof of a theory of spiritistic sources. What we must demand, as already explained, is the obtaining of incidents which any living and surviving consciousness would naturally report in proof of personal identity when that is questioned. When this is once done—and it can be done only through memory of the person "communicating"—we may resort to all sorts of watch-words given us by a specific person and communicated through other mediumistic sources in proof of identity where we can exclude all other human knowledge of the facts. It would very naturally require a larger number of incidents to prove the personal identity of a deceased person through one source than to prove its identity in a second case after it has been established in the first. The reasons for this we need not emphasize, and may be apparent to all who have paid any attention to the difficulties encountered in the study of an individual case. The primary reason, however, is that we can most assuredly isolate the medium's possible knowledge in such cases and render it less probable that the explanation is due solely to individual idiosyncracies of the person through whom the "message" comes in the first place.

It is these circumstances which make "cross reference" incidents especially cogent and important. I gave but few of them in the previous paper and propose to give more of them here, as they have been obtained since the experiments which were quoted before. I shall also include some incidents which are not cases of "cross reference." I shall summarize those of cross reference first as they are the stronger type.

I first give some incidents which I obtained through a psychic who is not in any respect professional. I have al-

ready explained the value of such cases. It is that of one whose name and identity I am required absolutely to conceal, as the lady has such social standing as would be affected by the intolerant and uncharitable attitude of the public. I am sorry, of course, that I am not able to mention names, but I recognize the duty of secrecy in this case and for more reasons than the one which I have indicated. Primarily I must say no one is safe from the modern curse of newspaper reporters and editors, who have no respect for any of the courtesies and humanities of life. I repeat that this lady is not only not a professional psychic, but does not privately experiment outside the innermost circle of her intimate relatives and friends. I shall not give any clue to the part of the country in which she lives with her husband and children. I shall call the lady Mrs. Quentin.

I received last spring some samples of her work which was with the Ouija board and was so pleased with it that I was permitted to be present at an experiment on the date of October 4th, 1906. There were five persons present in all; except myself, none but intimate relatives, of the same social rank as Mrs. Quentin. The manner of "communicating" is as follows.

Mrs. Quentin holds her finger tips on a piece of glass like the bottom of a tumbler. There is no special reason why it should be glass. Under some "influence" the fingers move the glass to the letters of the alphabet which are arranged about a central square. After indicating a letter in the process of spelling out "messages" the hand returns to this central square, and then, often after a pause, goes to another letter of the word which is in the process of spelling. Usually a word or sentence is spelled out before a pause takes place. Various causes of apparent embarrassment occur to determine a pause, but it is not necessary to remark this fact. The important circumstance is that the hand moves about over the Ouija board pointing out letters which spell out intelligent "messages" purporting to come from deceased persons. With this conception of what goes on the reader will be prepared to understand the interest that attaches to some of the incidents of the process duplicated through Mrs. Piper.

At this experiment the "communicator" purported to be George Pelham. This is the published name of a friend of Dr. Hodgson's who succeeded in establishing his personal identity to Dr. Hodgson through Mrs. Piper and was the main subject of the Report on that case by Dr. Hodgson in 1898. George Pelham gave the same initials through Mrs. Quentin that he had given through Mrs. Piper, tho no value can be attached to that fact since Mrs. Quentin knew it, as she had read this Report. He had been "communicator" some time previous to my experiment. On this occasion of October 4th he gave some evidence of his own identity in matters pertaining to "communications" at my first sitting with Mrs. Piper in 1898. Mrs. Quentin had not read my Report on these sittings and so had no knowledge of the facts. After some incidents had been given that were not relevant to the matter of "cross references" associated with Dr. Hodgson the following colloquy took place in the manner described. I put in parentheses what was said by myself and the rest is what was spelled out on the Ouija board.

"(Well, George, have you seen any of my friends recently?)

No, only Richard H.

(How is H?)

Progressive as ever.

(Is he clear?)

Not very.

(Do you mean when he communicates or in his normal state?)

Oh, all right normally. Only when he comes into that wretched atmosphere he goes to pieces. Wonder how long it will take to overcome this.

(Do you see Hodgson often?)

Yes, our lives run in parallels."

On the 10th of October I had an experiment with Mrs. Piper, and of course kept absolutely secret both that I had had this sitting of October 4th and the contents of it. The following is what occurred in reference to the sitting of October 4th, as the incidents will suggest. I shall have to quote the record at considerable length. I adopt the same form as

before. The square brackets indicate that the matter enclosed consists of explanatory notes or comments added after the experiment or at the time and do not indicate anything that was said on the occasion. After the preliminaries by the "control," who claimed to have the assumed name of Rector, the following took place on the appearance of what claimed to be Dr. Hodgson.

"I am Hodgson.

(Good, Hodgson, how are you?)

Capital. How are you, Hyslop, old chap?

(Fine.)

Good, glad to hear it. Did you receive my last message?

(When and where?) [I of course had in mind the incidents from which the previous quotation is taken.]

I told George to give it to you.

(Was that recently?)

Yes, very.

(I got something about you from George. May be he can tell.)

[I was here thinking of George Pelham.]

Oh, yes, well I told him to tell you. I mean George D——
[name written in full at the time.]

(No, he did not write to me.)

Too bad. Ask him about it, or better still I will tell you myself. I said I tried to reach you and another man whom I thought to be Funk.

(No.)

I heard you say Van.

(I do not recall that word, but I think I know what place it was.)

You called out Van. I heard it and tried to give a message through him.

(I was not experimenting with a man, but you might have seen a 'light' in him.) [The man present on the occasion was in mind.]

Yes, I did, and I thought I could speak but I found it too difficult. He did not seem to understand.

(Did G. P. try?)

Yes, George did and said I was with him. Get it?

(I did not get any message of that kind, but he said some things.)

He said he would help and he did so. You must bear in mind that I am constantly watching out [for] an opportunity to speak or get at you. Did I understand the name right? I heard him say something about light.

(Yes, that's correct.) [Reference had been made by G. P. at that experiment to the Smead case.]

Do not think I am asleep, Hyslop. Not much. I may not understand all that goes on, but I hear more than I explain here.

(Yes, I understand.)

Therefore you must get what I can give here and try to understand why it seems so fragmentary. I do not feel your lack of interest, but I do feel great difficulties in expressing [myself] through lights [mediums].

(Yes, what 'light' was it that George spoke about?) [I thought of the Smead case, expecting something would be said about it.]

He spoke about this [Mrs. Piper.] and the woman you experimented with."

[G. P. did spontaneously speak of the Piper case at that sitting from which I quoted above, and also made some pertinent and true statements about the Smead case agreeing with what he had said about it through Mrs. Piper some years ago, the facts not having been published and hence not known by Mrs. Quentin.]

The thread of the communications was interrupted at this point by a change of subject not relevant to the "cross reference" incidents which concern us at present. Some minutes later the matter was spontaneously resumed as follows.

"Did you hear me say George?

(When?)

At the lady's.

(No.)

I said it when I heard you say Van.

(Was that the last time I had an experiment?)

Yes, we do not want to make any mistake or confusion in this, Hyslop.

(Did G. P. communicate with me there?)

He certainly did. Wasn't that F U N K?

(No, Funk was not there.)

Was it his son?

(No, it was not his son.)

It resembled him I thought. I may be mistaken as I have seen him with a light recently.

(Do you know anything that George said to me?)

I cannot repeat his exact words, but the idea was that we were trying to reach you and communicate there.

(Do you know the method by which the messages came to us?)

We saw—— [Mrs. Piper's hand ceased writing and began to move about the sheet of paper exactly as did the hand of Mrs. Quentin when she spelled out the words by the Ouija board. The most striking feature of this identity was the tendency of Mrs. Piper's hand to move back to the center of the sheet as Mrs. Quentin's always did after indicating a letter.]

(That's right.)

You asked the board questions and they came out in letters.

(That's right.)

I saw the *modus operandi* well. I was pleased that George spelled his name. It gave me great delight. I heard you ask who was with him and he answered R. H.

(I asked him how you were.)

He said first rate or very well. I am not sure of the exact words. Do you mind telling me just how the words were understood. Was it very well or all right?

(The words were 'progressive as ever.')

Oh yes! I do not exactly recall those words, but I heard your question distinctly, Hyslop. I leave no stone unturned to reach you and prove my identity. Was it not near water?

(Yes.)

And in a light room?

(Yes, that's correct.)

I saw you sitting at a table or near it.

(Yes, right.)

Another man present and the light [medium] was near you.

(Yes.)

I saw the surroundings very clearly when George was speaking. I was taking it all in, so to speak."

At this point the subject was spontaneously dropped and the communicator did not recur to it again. The reader will easily observe the features of identity in the two cases. In the case of Mrs. Quentin, G. P. did mention Mrs. Piper and made some pointed remarks about Mrs. Smead, "the woman that I experimented with," and mentioned Dr. Hodgson. The description here of the method of communicating through Mrs. Quentin is perfectly accurate, tho wholly unknown to Mrs. Piper. Mrs. Quentin was opposite me at the table on which the Ouija board rested, and at my immediate right was a gentleman aiding in the reading of the messages. He had no resemblance to Dr. Funk. Two other men, however, were present sitting farther off. One of them might be mistaken by obscure perception for Dr. Funk, as his iron gray beard and hair might suggest the man named, but only to a mind which did not have clear perceptions and was prepossessed with the idea of the person he thought he saw.

It will be as apparent to the reader also that there is much confusion in the communications and that the communicator, on any theory of the phenomena, cannot make the "messages" as definite as we desire them. The recognition of this fact by the communicator himself is an interesting circumstance, and it is noticeable that he says that he knows more than he can explain. Students of this problem and the fragmentary nature of many messages will discover the truth of the statement, as it is evident that far more is in the mind of communicators than is registered through the writing and communications generally, a fact which would be much more natural on the spiritistic theory than any other, assuming that there are both mental and other difficulties on the other side when communicating. But this aspect of the problem is not the primary one in this paper.

In connection with the passages which I have just quoted I saw my chance to test another "cross reference." I had

previously made arrangements to have an experiment with another psychic in Boston, and as soon as I got the chance I indicated it, and the following is the record. I was at the sitting with Mrs. Piper.

"(Now, Hodgson, I expect to try another case this afternoon.)

S M I T H. [Pseudonym.]

(Yes, that's right.)

I shall be there, and I will refer to *Books* and give my initials R. H. only as a test.

(Good.)

And I will say books."

I was alone at the sitting with Mrs. Piper. She was in a trance from which she recovers without any memory of what happens or has been said during it. Three hours afterward I went to Mrs. Smith, who did not know that I had been experimenting that day with Mrs. Piper. After some general "communications" by the control and a reference to some one who was said to be interested in Dr. Hodgson, came the following. In this case it was not by automatic writing as with Mrs. Piper, but by ordinary speech during what is apparently a light trance.

"Beside him is Dr. Hodgson. It is part of a promise to come to you today as he had just been to say to you he was trying not to be intense, but he is intense. I said I would come here. I am. I thought I might be able to tell different things I already told. Perhaps I can call up some past interviews and make things more clear. Several things were scattered around at different places. [I have several purported communications from him through four other cases.] He says he is glad you came and to make the trial soon after the other.

[I put a pair of Dr. Hodgson's gloves which I had with me in Mrs. Smith's hands.]

You know I don't think he wanted them to help him so much as he wanted to know that you had them. You have got something of his. It looks like a book, like a note book, with a little writing in it. That is only to let you know it."

At this point the subject was spontaneously changed and

I permitted things to take their own course. A little later he returned to the matter and the following occurred.

"There is something he said he would do. He said: 'I would say like a word.' I said I would say—I know it's a word [last evidently the psychic's mind.] Your name isn't it? [apparently said by psychic to the communicator.] I said I would say:—Each time the word slips. [Pause.] I am afraid I can't get it. It sounds—— Looks as if it had about seven or eight letters. It is all shaky and wriggly, so that I can't see it yet.

Can't you write it down for him so I can see? [apparently said to the communicator.] C. [psychic shakes her head.] [Pause.] [Psychic's fingers then write on the table.] Would it mean anything like 'Comrade'? (No.) He goes away again. (All right. Don't worry.) [Pause.] Let me take your other hand. [Said to me. I placed my left hand in the psychic's.] No good. [Pause.] I'm trying to do it. I know that he has just come from the other place, and kept his promise to say a word."

The reader will notice that I got the reference to books, the promise to say a word, and an apparent attempt to give the other promised message which was not successful. It is noticeable that the word "initials" has seven letters in it.

The message is not so clear as the most exacting critic might demand, but we must remember that we are not dealing with well established methods of communication involving perfect command over the mental and cosmic machinery for this purpose. The main point is that there is a coincidence of personality and message in the case where it was not previously known that any such reference to books would be relevant. For those of us who are familiar with this type of phenomena it is perfectly intelligible to find a rambling and incoherent manner in referring to the subject. We assume as a fundamental part of the hypothesis an abnormal mental condition of the medium through which the communications come and also of the agent that is instrumental in sending them. That, if true, may well account for the confused way in which the message is obtained and its setting of delirious and irrelevant matter. The reference to a promise, to its

having been made that very day, to my having been at the other "light," to the correct name of the party, all but this name being absolutely unknown to the medium, when associated with the reference to books, makes a striking coincidence which hardly seems due to chance or guessing.

I should add in this connection another important incident which will strengthen the coincidence involved in the facts just told. I had another experiment the same evening with another young lady who is not a professional and with whose mother I had been in correspondence for some time. I had arranged some time before to have a sitting for that evening. I did not give the slightest hint that I was to be in Boston for any other business and no one of the family was informed of my arrival two days previously or of my intentions of having sittings with Mrs. Piper and Mrs. Smith. When I arranged to go out to the house with the mother I made it appear that I had arrived from New York only a half hour before. Hence it was not known to the mother or to the young lady that I had had any other experiments that day.

At the experiment with Mrs. Piper I had used a pair of old gloves which Dr. Hodgson had worn,—the same being used for purposes which experimenters in this field understand—and I had placed the same articles in the hands of Mrs. Smith when I got the reference to books. When I had my experiment with the young lady mentioned later in the evening of the same day it was some time before I placed the same gloves in her hands. When I did she paused a few minutes, made a general remark, and then said: "I get books in connection with these."

The coincidence again is apparent and whether it is to have any casual significance will depend upon the judgment of each reader who is capable of estimating the character of such phenomena.

There was another coincidence which involved a "cross reference." At the experiment with Mrs. Piper that day, Dr. Hodgson referred to a "stylographic pen" which he said he wished me to have. The probable object of this reference was to a circumstance connected with similar experi-

ments elsewhere, as it seems to be an important part of these experiments that we should have some article of the communicator's to "hold" him, whatever that means. But this aside, the fact is that Dr. Hodgson had a special stylographic pen which was necessary whenever a certain one of the trance personalities controlled the writing of Mrs. Piper's hand. He had several fountain pens which he used for his own purposes, but his stylographic pen was necessary when Impersonator, the chief of the trance personalities, influenced the automatic writing. But whatever his object in alluding to this pen and saying that he wanted me to have it, at this later sitting on the same day an allusion was made to "a pen which he carried in his pocket" and the statement was made that "it had a little ring around it." I do not know whether the stylographic pen had a ring around it or not, as I was not able to obtain the pen, all of these little trinkets having been given to his friends as mementos. But there was the coincidence of this apparent reference to the same thing at both sittings.

Allusion was also made at both sittings to the Institute and characteristic references with statements about our cooperation in it which was not known by either medium. One was to a letter which Dr. Hodgson wrote to me a few weeks before his death about an intended meeting in New York to consider the plans of the Institute. Similar allusions were also made to the organization of an independent Society and its relations to the English body.

But a more important instance occurred. If the reader will turn to the February number of the Journal (p. 106) he will find there an important allusion to a man in Washington who was said to be a medium and to a letter which the communicator, Dr. Hodgson, said he may not have written to me about the case. The facts represented by this incident, the reader will recall, were not known by me and were only accidentally learned afterward. This allusion was made in the spring, but it was locked up in my record and the lady with whom I was now holding a sitting knew nothing of this incident. But, after an allusion to a lady who was closely

connected with Dr. Hodgson in the experiments with Mrs. Piper, there apparently came from him the following:

"Have you been to Washington lately?"

(Not specially.)

"Is there any psychological work there? I see people who are interested and who will help you in your work. May not be able all at once, but will do it in time."

There is no absolute assurance that the incidents are identical in their import, but they are close enough to suggest their probable meaning. The very mention of Washington in both sets of experiments and associating it with my experimental work is at least a suggestion in the same direction, tho we should desire clearer indications of identity.

While referring to this experiment in which the "cross references" occur I might allude to other incidents which apparently represent supernormal knowledge and purporting to come from Dr. Hodgson. Their value lies in the fact that they are incidents obtained independently of Mrs. Piper.

There was a fair description given of George Pelham, the deceased friend of Dr. Hodgson and who had, after his death, convinced Dr. Hodgson of his survival. It was not evidential, but certain statements about his being around at experiments was made which is confirmed by evidence of his presence at various other experiments which I have had and which are not known to any one but myself.

It may be worth remarking also that an allusion was made to "a little boy four or five years old" and it was said also: "He is grown up. He wears a little blouse and little pants like knickerbockers," followed by a reference to the family circle. I had a brother who died in 1864 at four and a half years of age. The clothes that he wore are correctly described here and we have always kept a picture of him in this suit. His name and death are mentioned in my Report published in 1901, but no allusion was made to his dress there. It was later, in sittings with Mrs. Piper, that practically the same reference was made to this dress, and the records of that allusion have not been published.

Another instance possibly involves a "cross reference" and certainly suggests supernormal knowledge of an inter-

being kind. Mr. Frederic W. H. Myers purported to communicate with me at this same meeting. Having in mind his alleged communication with me through another medium, Mrs. Speed mentioned in the January number of the *Journal* that I asked a question when he purported to be present at a seance held the same day as the one with Mrs. Piper. The following is what occurred with Mrs. Smith:

Q. — Mr. Myers. (Yes) You * * [incomplete notes]
A. — He smiles. We are brothers."

Q. — Where, Mr. Myers?)

A. — Right here."

Q. — Have you tried to communicate with me?)

A. — Not here. Another place where there is a younger spirit. Not Piper, another place in a city. Don't get me wrong. What we all want is unity of expression through all these mediums [unswayed by their personality. We must do this well, through two or three. We should be united in this.]

Q. — You have done that through one case?

A. — Yes, but we must do it several times. We don't know for sure, but that it can be done. We must have the best of the personality of the medium. He says he will do it.

My knowledge of the medium here alluded to as a favorite one is that of a "M. Myers" who, being one of some twenty or thirty names, had been used by myself and D. Hodgson in this connection. The facts were not a matter of fact. The other names were not known to me, and hence I am not sure of the accuracy of the suggestion of his identity.

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and stated that it was private and advised me against the project. The facts were known to but three other persons then living. Dr. Hodgson had not known it when living. I kept the facts so communicated absolutely secret, not reporting them to those who keep the Piper records, but filing the matter in my own iron box.

A few weeks later my wife, who passed away some years ago, purported to communicate through Mrs. Smead and spontaneously alluded to the same project, approving of it. Mrs. Smead knew nothing of the facts and nothing of allusions to them through Mrs. Piper.

Through another private medium, not a professional in any respect, in another city, whose psychic powers suddenly came to her knowledge all unwittingly last spring, my father purported to communicate, and alluding to the same facts approved of the project in the identical language which he used in life regarding such matters. As a test of the case, and thinking of what Dr. Hodgson had communicated through Mrs. Piper, I asked him what Dr. Hodgson thought about it. His immediate reply was that he was opposed to it and that he had frequently spoken to him about it. In giving what was alleged to be Dr. Hodgson's opinion on the matter he used an expression which was exactly the sentiment that Dr. Hodgson had expressed to me some years before his death when we were returning on a boat from Nantasket Beach. Presently Dr. Hodgson purported to take the place of my father as communicator and showed an attitude of disapproval, but was argued by myself at the time into a half-hearted acceptance of the facts, as a test of the mental attitude of communicators. In the process of our communications he showed exactly the mental attitude which he had always taken on these matters.

Another instance which is not so complicated and hence not so strong, is interesting. On November 22nd, 1906, I had an experiment with Mrs. Quentin again and the first communicator purported to be Dr. Hodgson. He did not succeed in getting anything evidential through. He was followed by my father who was quite successful in several incidents, and he by my wife who succeeded in one suggestive

esting kind. Mr. Frederic W. H. Myers purported to communicate with me at this same meeting. Having in mind his alleged communication with me through another medium, Mrs. Smead, mentioned in the January number of the *Journal* (p. 39), I asked a question when he purported to be present at this sitting held the same day as the one with Mrs. Piper. The following is what occurred with Mrs. Smith:

"Mr. Myers. (Yes) You * * [incomplete notes]
Myers. He smiles. We are brothers."

(Are you there, Mr. Myers?)

"Yes, right here."

(All right. Have you tried to communicate with me?)

"Yes, not here. Another place where there is a younger guide, a man, not Piper, another place in a city. Don't get name through. What we all want is unity of expression through different mediums [un]swayed by their personality, if it helps us to do this well through two or three. We should do it many times."

(Good, you have done that through one case.)

"Yes I know, but we must do it several times. We don't have any question but that it can be done. We must have the key to shut out the personality of the medium. He says he will do that."

The kind of experiment here alluded to was a favorite one in the plans of Mr. Myers when living and some experiments were performed by himself and Dr. Hodgson in this direction, tho the facts were never made public. The characteristic may have been generally known and hence I do not refer to it as evidential, but only as suggestive of his identity. The important points, however, are the correct statements that he had communicated with me elsewhere and neither at this case nor at Mrs. Piper's. He never communicated with me at Mrs. Piper's, a fact which was not known by any one but myself. He did purport to communicate with me through Mrs. Smead, where the control was a young man.

I come now to a complicated series of "cross references" of which I cannot give the exact details, as the matter is private and personal, tho not so to myself. At the last sitting with Mrs. Piper, Dr. Hodgson spontaneously alluded to it

and stated that it was private and advised me against the project. The facts were known to but three other persons then living. Dr. Hodgson had not known it when living. I kept the facts so communicated absolutely secret, not reporting them to those who keep the Piper records, but filing the matter in my own iron box.

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and stated that it was a private case, and tho the lady was not a project. The facts of the evidence of Dr. Hodgson's presence, then living. Dr. Hodgson ought to attach any special weight to it, I kept the facts in a very shaky style of writing and the form purporting them to be a characteristic of what was done in the matter in my previous reported to communicate. His name

A few weeks later in a characteristic manner, and when I asked how ago, purported to say "Fine." This was the word that he spontaneously said in the Piper sittings some months before. Mrs. Smead knew that it could not have any special weight by reason of the hesitant manner and phrase that were

Through this it should have a place in the record of attempts any respect to him. The chief value of this and similar came to her as a light which they throw upon the difficulty purported to be a confidential matter in support of the theory approved of. The phenomena seem to favor.

used in life. It has more weight than it would have by itself and thinking of the reader's attention to a circumstance that occurred through it a short time after my return from this excursion about it in the west. This experiment was near the end of it and took place on October 10th, at Mrs. Piper's, Dr. Hodgson, being with me to communicate, and after an allusion to an experiment of the summer, out west, said: "I saw you experimenting with another lady. I tried to say Hodgson. Did you?" It was his full name that I got with the word "Hodgson" in answer to my greeting. The lady, of course, knew that I had said away and that I would be experimenting with this allusion to another lady than the one in mind. The name tends to suggest that the incident is a "cross reference." Its value, if it be what it is, lies in the multiplication of the references that give strength to the evidence of the supernormal. The conclusion is obvious when we have excluded fraud and any personality.*

* A better and much more complicated instance of "cross reference" is given in the next chapter. But as it does not affect Dr. Hodgson or his personality I omit it here. It involves the prediction through two different mediums of the death of a specific person indicated with perfect accuracy. The relationship to me and another person being stated. I did not know that the person was dangerously ill at the time. Also, through

I shall pass now from incidently involving "cross reference" to those which do not, and confine myself to what came through Mrs. Piper on October 10th. They may be more specific than the type which I have just illustrated, and must be adjudged by the reader according to his tastes.

Immediately after the description of the incidents connected with the Ouija board experiment, Dr. Hodgson, through the automatic writing of Mrs. Piper, said:

"I saw you recently writing up all I have said to you.

(That's right, Hodgson.)

And it pleased me very much.

(I am going to print it in the Journal.)

Amen. You have my consent. I wish the world to know that I was not an idiot.

(All right. That's good.)

Do you remember a joke we had about George's putting his feet on the chair and how absurd we thought it.

(George who?)

Pelham, in his description of his life here.

(No, you must have told that to some one else.)

Oh, perhaps it was Billy. Ask him."

This, as I said, was on October 10th. During the summer, some time in August, I had been writing out the first and the third papers which are being published in the Journal on Dr. Hodgson's purported communications. The fact was known only to myself and one or two other persons. The attitude of Dr. Hodgson in approval of it was entirely characteristic. He was anxious, when living, to have his judgment in the case vindicated, and while he might not have used the exact

both mediums I was told that a certain deceased person was watching over him and would meet him. Through three mediums who did not know of his death and only a few weeks after it, two of them private cases and the other a respectable public medium, this person was mentioned with the most of his name, and the fact that he met the person who, I was told, would meet him as he crossed the border.

The value of the incidents depends mainly upon the reliability of the sources through which they came, and I shall urge that less here than I shall its evidential value, if the trustworthiness of the facts can be accepted. I cannot explain here why they can be trusted, but shall do so when the detailed record is published. But their hypothetical importance can be considered from the standpoint of "cross reference" while we await the guarantees that normal knowledge of the facts was not possible.

language employed in this connection he would have expressed himself plainly in the matter. The use of "idiot" is quite characteristic of George Pelham's ways, and he may have been an intermediary.

The other incident I knew nothing about. But I knew what "Billy" referred to. This was the name by which he had always called Prof. Newbold, and so I made inquiry of him regarding the pertinence of the incident. He replied that he and Dr. Hodgson had laughed heartily at some statements of George Pelham, when he was trying to communicate after his death, about the way he did when he was communicating. He claimed that he was in the medium's head and his feet on the table while he was trying to communicate through her hand. The description is ludicrous enough, but the incident, perhaps, is good enough to prove identity, and the best part of its value is that I did not know the facts.

Perhaps a more interesting incident is a fragmentary and confused message whose meaning at the moment I did not detect, but it became apparent soon afterward. The following was communicated in the same manner as previous quotations:

"Do you recall the man I referred to now?

(You did not) [My sentence not finished as writing continued.]

The clergyman whom we saw at Pa. San, whose wife was anxious about his trances.

(No, you did not mention him.)

I did some time ago. Do you remember him?

(What was his name?)

It was San. . . San. . . Oh what was it. He was a young man and had not been married long."

The facts are these: The Rev. Stanley L. Krebs invited me to take part in some experiments in a certain town in Pennsylvania (Pa.) in which he was to have present a certain clergyman, whose name I must not reveal at present, and who had come thither to test certain incidents that had been mentioned through him in a previous trance. He was a young man and had not been long married. His wife was

opposed to his going into trances. We tried some experiments at table tipping and one with this clergyman's trance. I reported the facts to Dr. Hodgson and Mr. Krebs had some correspondence with Dr. Hodgson regarding the case. There was every reason to believe the phenomena were genuine. But the man's name has no resemblance to "San," and Dr. Hodgson was not present with me at the experiments and I suspect never saw the clergyman. But he knew all about the case and its phenomena. Apparently "San" is a confused and fragmentary attempt to give the name "Stanley," a part of Mr. Krebs' name, this latter part of it having failed to be recalled by the communicator. It can be safely assumed that Mrs. Piper never heard of the case, and if she had, the incidents should never have taken the form which they did. The confusion and fragmentary character of the allusions make them interesting and important.

Another brief incident has much interest, as reflecting the natural action of an independent mind rather than that of a telepathic agent. It is a request that I remember him to a friend whom I did not know, and most probably never saw. He said to me near the close of this same sitting: "Do you remember a friend of mine, George Goddard, at the camp? Give him my love and tell him I live to send it."

I have learned from Prof. James that Mr. Goddard had been a member of Putman's Camp in the Adirondacks where Dr. Hodgson usually spent a part of his summer vacations. I called twice on Dr. Hodgson while he was there spending a couple of hours there with him each time. But I do not recall meeting Mr. Goddard there, and it is improbable that Mrs. Piper ever knew anything of the man or his relation to Dr. Hodgson at this camp. The main point of the incident, assuming that it is supernormal, is that it is too much like the action of a real living friend to be attributed to a mechanical agency like telepathy, which, in fact, does not seem to me to be deserving of serious consideration in such incidents. A simple and more natural interpretation, if we are going to be sceptical about the most obvious explanation, is Mrs. Piper's previous knowledge of the fact, a supposition which

it is hardly necessary to make in the light of the proved supernatural character of most of her work.

The explanation of these facts takes us beyond the case of Mrs. Piper as every intelligent reader must observe. That has been the purpose of grouping together the instances of "cross reference" in this article. Members of the Society for Psychical Research have constantly reproached us for having no other oracle than Mrs. Piper and for making our case depend upon her phenomena alone. That reproach cannot be cast against the contents of this paper. We have involved here five other cases of similar phenomena. Moreover it should be noticed in this connection that the reproach made against the limitation of the case to Mrs. Piper was based upon an entire misunderstanding of the problem and of the reason for talking so much about her. It was not the nature of the phenomena that was the reason for laying so much weight upon it, but the conditions under which they were obtained. Genuine phenomena may be plentiful enough, but scientific credentials may be very scarce. What the Society has been searching for so strenuously was *scientific* proof and this requires such conditions as exclude the *possibility* of certain well known objections which the sceptic has the right to have answered, tho he too frequently entertains them without making himself responsible for the evidence that they are in fact applicable. But we shall never secure our case until it is made impossible rationally to suggest the common objections to the genuineness of mediumistic phenomena.

Now it is the scientific security of the Piper case against all possible objections of fraud that has occasioned the perpetual appeal to it as evidence that the ordinary objections to the nature of the facts do not apply. Nevertheless it is important, both for the further exclusion of the right to suspect fraud and for the complication of the phenomena, that we should not only secure other and similar cases, but also a complex system of "cross references," both of which this paper supplies. Whatever explanation be proposed must reckon with these facts. Besides I have quoted cases of a private nature only, save one, Mrs. Smith, who was protected

against suspicion by the small interval of time between the sitting with her and that of Mrs. Piper, as well as the reservation of facts which I made in the matter and the limitation to myself of the knowledge which it was necessary for her to have in order to simulate the supernormal. In all other cases I was dealing with private psychics, and private also in the sense that they are not practicing their art even for their friends in any general way, as well as not receiving any pay for their experiments. The one case which is not private has no suspicions raised against her, and even if they were they could not apply to the experiment from which I quote, for the reasons mentioned. Consequently we must at least suppose that we are dealing with facts less exposed than is usually the case to sceptical criticism.

There are just three hypotheses which are capable of discussion in connection with such facts. They are (1) Fraud; (2) Telepathy, and (3) Spirits. Secondary personality would not be presented as an alternative by any one who knows what that phenomenon is. Secondary personality, in respect of the contents of its mental action, claims to be limited to the normal action of the senses, and is distinguished from fraud in that its whole character is unconscious, while fraud is properly conscious deception by the normal subject. If fraud in this case be excluded from view there can be no doubt that such facts as have been enumerated are supernormal, whatever the specific explanation. But secondary personality never assumes the supernormal acquisition of knowledge. It is limited to what has been obtained in a normal manner by the subject. Hence it is excluded from view by virtue of that fact.

As to fraud, that has been excluded from consideration in the Piper case for fifteen or twenty years, and only unintelligent men would talk about it any longer. It has come to pass where any one who insinuates it must be held responsible for the evidence of his hypothesis. As far as possible I endeavored to conduct the experiments in most cases in a manner that would require the critic to implicate myself in any fraud suspected, and in any case of that possibility I am hardly competent to investigate myself. But some of the

facts make it necessary to implicate me in any theory of fraud. In so far as the mediums are concerned, I think it cannot even be suspected without evidence, unless the one case which is professional be conceded to the sceptic. For that reason I think it can be dismissed from the account, especially as the one case which certain types of minds would desire to except does not figure in any incidents where criticism of any kind is possible.

I do not think that telepathy as an explanation will fare any better. In fact I should be ashamed, as one who has tried to be scientific, to advance telepathy as an explanation of any such facts. Any man who knows what he means by the use of this term would not venture to suppose it an explanation. As I expect to discuss the nature of telepathy in a later article I shall not give any special reasons for rejecting it in such facts as have been collected here. I merely say that really scientific men who know what they are talking about, would not, in the light of the evidence, have the temerity to propose it as an adequate theory of phenomena involving such a system of "cross references" illustrative of the personal identity of deceased persons and nothing else. I do not think the hypothesis worthy of serious defense. It is an hypothesis worthy only of intellectual prudes. I should much prefer fraud as an explanation; for we have analogies and experiences enough to make that intelligible, but for the kind of telepathy necessary to cover such facts we have no adequate scientific evidence whatever. It cannot be tolerated as an hypothesis in such cases until its claims have been established for such selective work.

As to the third hypothesis, namely, that of spirits, I shall not undertake any dogmatic defense. It is obvious to me that it is the most rational hypothesis after eliminating fraud from such matters, and my own stand in various publications would indicate what position I would preferably assume. But it is not my desire in this article to argue for this conclusion. My main purpose has been to present the facts and to leave the reader to form his own conclusion, but to do this without concealing the preference which every one perhaps knows I would make. I am quite willing to concede

to many who have not spent a long time in the investigation of this complex subject the right still to be sceptical, and especially to doubt the conclusiveness of the facts making for the theory which seems to me the most plausible. I can only say to them that I have not made up my mind upon these facts alone, but upon the whole mass of published and unpublished records of psychical research. What I here publish is but an illustration of some of the most interesting and perhaps most cogent facts. But I shall not insist that they should be conclusive for the sceptic. The utmost that I shall urge upon him is that they make adequate investigation imperative, and seeing that the phenomena illustrate the selective reference to the personal identity of deceased persons I think almost any one will admit that, assuming fraud to have been excluded, they make out a forcible case for the further investigation of spiritistic theories.

SPIRIT SLATE-WRITING AND BILLET TESTS.*

By David P. Abbott.

FIRST ARTICLE.

I.

Having been requested by Prof. Hyslop to write a paper on the above subject, I shall give to the readers of this article a description and explanation of a few of the best slate-writing feats and billet tests that are being performed by mediums and conjurers of the present day. I shall make no attempt at explaining a complete list of the many tricks of the kind, for should I do so it would require a large volume to contain them all.

* The reader will understand that the word "Spirit" used in the title of this article, merely indicates certain phenomena known under that name; and that "Spirits" in the common acceptance of the term have nothing whatever to do with the performances described herein. Also the word "Medium" used in this article merely indicates the usual person traveling as a "professional" and performing mysterious feats, claiming to do so with the aid of spirits of the dead. In reality, his performance is based on deception, and his effects are produced by methods used in conjuring. Such persons call themselves "Mediums" and it is in this sense that the term is used here. I do not mean by the term any person possessing supernormal powers of any kind.

There are certain dealers who supply secrets of this kind to mediums and others desiring them, at what may be considered by some as a very high price. There are also books on the subject describing many such feats; but those which are really the best have been very generally kept out of the book on the question. Some can only be secured from the dealers, while some have been guarded by certain mediums so closely that I do not think the dealers have yet obtained the secrets.

The tricks to which I shall devote the most attention are those used by such mediums, and those supplied by the dealers, they being those which are, I think, the best and most deceptive of the kind.

Prof. Hyslop requested especially that I describe tricks where the performer does not touch the slates, or where he does not appear to touch them. I will state that there are no slate tricks where *some one* does not touch the slates. This would be a miracle. The readers of this paper must understand that the most essential part of any trick is the psychological part. This consists in the operator absolutely controlling the subject's attention. This is termed, in the parlance of the profession, "misdirection." A thorough master of the art of misdirection has his subject entirely at his mercy. The subject sees only what the operator desires him to see, even though much of that which is hidden is performed before his very eyes.

I do not mean to convey the idea that the operator employs a power anything like hypnotism, but merely that he is an actor; that he controls the attention of the subject entirely by skilfully directing his own eyes, his own gestures, and his own attention, to the point where he desires the attention of his subject to be concentrated. Wherever the operator looks and points with one hand, there will the subject most certainly look if he be interested. It is possible then for the performer to execute with the other hand any maneuver he desires, entirely unseen by the subject; but he must in no way look at such action himself, or he will be instantly discovered.

A magician once remarked to me, "If I can only get your attention intently, an elephant can pass behind me and you will not see it." This may have been a little strong, but not so much so as one who is not himself a performer might suppose. The attention is like the field of vision,—it can only be concentrated on one thing at a time.

If any one, reporting slate-writing, where he took his own slates, says that he did not let them go out of his hands, and that he allowed no one to touch them in any manner, he is surely mistaken, if truthful. There has been something which occurred, and which he does not relate, for the simple fact that it escaped his attention at the time—something that to him seemed a mere

incident, a little thing, an accident, or that he did not perceive at all; but that was really the vital point, as it concealed the trick. This is the verdict of all the reliable conjurers who have ever investigated the subject.

Conjurers are always looking for things of this kind; and if they hear of such a trick, immediately manage to see it if possible. They always see it with different eyes than do other persons. This is simply because they are fitted by education to detect a trick. A conjurer is a specialist that is fitted to detect trickery.

We hear many tales of marvelous slate tricks, but can never find them. It is something like the marvelous tales we hear of in "Indian Magic." We hear them related second or third hand, and far from the places where they occurred. When one of our magicians makes a journey to that country to see these things, he can not find them. He can only find a number of tricks that are really inferior to the tricks of our own performers at home. There is one little difference, however, and that is the setting given these tricks by the pretensions of the performer. In our country, the performer, unless he be a professional medium, claims only that it is trickery; while in that country, as a rule, the spectators are allowed to believe the performance genuine. This greatly enhances the effect of any trick.

The slate tricks in which the performer appears not to touch the slates, are by no means the best or most certain of success; but a good performer must be able to perform all kinds, and to adjust himself to the conditions with which he is confronted.

I personally perform most of the tricks I am going to describe, and I assure the reader that the explanations are given very accurately; so that the reader can, if he so desire, reproduce the experiments. All the tricks given are thoroughly practicable, and can be successfully performed with a little practice.

In justice to myself I wish to state that I have always used these experiments for purposes of entertainment or instruction, and that I have never imposed on the credulity of any of my spectators. I have never laid any claims to mediumistic powers, but have always acknowledged that the experiments were pure trickery.

The reader must remember that when a trick is explained it immediately becomes commonplace, and that it is only the mystery of good tricks that lends a charm to them. To properly appreciate a good trick, one should by all means see it performed before reading the explanation, if it be possible to do so. When the explanation is read without seeing the trick performed, it is rarely held at its true value in the reader's estimation. I assure the reader that the tricks which follow appear very mysterious, and that they are the best of their kind in existence. The reader

has only to give a few of them a careful trial to be convinced of this statement.

I would advise the reader who desires to thoroughly understand these tricks, to read the explanations carefully, and to form a good mental picture of all the details of the performance.

II.

I shall first describe a very excellent slate trick which is performed most successfully by a few professional mediums of the present day. This is usually done with a number (usually eight) of bound slates, size five by seven, and one large slate, size eight by eleven inches inside measure. This trick is very easy to perform and very deceptive. Any reader of this article can perform it successfully with a very few trials.

I generally have the subject take a seat near a small table, and I remain standing at his left side while I perform the trick. I first step to an adjoining room as soon as the spectator is seated and get the slates. I come forward with the slates arranged as follows,—in my left hand and partly resting on my wrist and arm is the large slate with the small ones on top of it.

I present the top small slate to the subject for inspection and cleaning, if he so desires. When he is through with it, I take it in my right hand and place it on the table directly in front of him. I repeat this with each of the remaining small slates, placing each one inspected on top of the others, thus forming a stack. I do not even up the edges of the slates, but leave the stack in a rough and unsymmetrical form. When the last small slate is in position, I bring the large slate in front of the subject, and giving him a pencil, request him to *write on the large slate his name and the date of his birth*. If he desires to examine the large slate before writing this, I allow him to do so. As soon as he has done the writing, I place the large slate in his lap and request him to hold it by the ends. I then take a large rubber band and snap it around the stack of small slates, after evening up the edges. I now place this stack of small slates in his lap on the large slate, and request him to place his hands on it.

After sufficient time has elapsed, I request him to examine the slates for a message. When he does so he finds a long "spirit" message written on one of the small slates, completely covering one side of it. The message is written with a soapstone pencil, and appears bright, and heavily written. It is addressed to him by name, and is frequently signed by the name of some departed friend whom I do not know.

This effect is secured by very simple means. I use nine small slates instead of eight. I prepare the message in advance and sign it. The slate containing this message is *underneath the large slate* when I come forward with the slates. As I take my

position at the left side of the spectator, and tilt the slates slightly towards him, the message-slate can not be seen. The subject naturally supposes that all of the small slates are on top of the large one; and when he has examined all of the small slates in view, and I have stacked them in front of him, he never dreams that under the large slate in my left hand is another small slate which he can not see.

I now bring this large slate into position right over the stack for an instant, with its front edge tilted downward and resting on the stack. I allow the small bound slate under the large one silently to drop upon the stack, and *at the same time I take his attention* by giving him a pencil with my right hand and requesting him to write on the large slate. I say, "Write your name, etc., right there," pointing with my right fingers to the centre of the large slate. This takes his attention so that he does not notice the fact that the large slate pauses over the stack of small slates for a moment. In fact this is done in a natural manner, as if I were merely holding the large slate in that position to show him where to write, and he thinks nothing of it.

When the large slate is removed and placed in his lap, he does not notice that there is now one more slate in the stack, for the reason that where so many slates are used the addition of an extra one can not be noticed unless the subject first counts the slates. Of course counting is never mentioned. The small slate with the message on it has the message side downwards, so that the message can not be seen after it is dropped on the stack.

I always keep the slates in my left hand until they are inspected and stacked on the table, for the reason that if the slates be laid on the table the small slate under the large one will make its presence known by preventing the large slate from touching the table. I allow the slates partly to rest on my arm until the weight is reduced so I can hold them in the hand, at which time I hold those that remain in the left hand only. This enables me to press the concealed slate tightly against the lower side of the large slate.

As soon as the large slate is placed on the sitter's lap, I up-edge the stack of small slates so as to even them up. I take from the table a large rubber band and snap it around the stack. As the stack is on the side edges of the slates when I first up-edge them, I next bring them upon the end edges, while I put the band in place. It is now easy to place the stack of slates upon the large slate *message slate down*, and to attract no notice to this fact. This is because the position has been changed a time or so in placing the band on; and I then take the stack in my hands by the edges of the slates, and simply place what was the top side of the stack in the beginning, at the bottom. This way the spectator never suspects that the stack has been turned over; and when he does

find his message, he finds it on the bottom slate, and on *its upper surface*, which greatly heightens the effect. His memory is especially good about cleaning the bottom slate, and also about the upper surfaces of the slates being free from writing; as he could see them all on the upper surface as the stack was formed. The message thus appears as if it had come by magic, or some super-human power.

The secret of success with this trick is perfect self-assurance. The operator must not act timidly, but must perform the experiment *himself* and *direct the sitter* what to do. He thus makes his own conditions and must never act in any backward or embarrassed way, but must be perfectly at home in the performance of the experiment.

There are a number of tricks performed where a stack of slates is used and an extra slate adroitly added to it, or else one of them exchanged for another.

There is an improved form of this trick which I use. It is very superior and I will give it a little further on. It requires a little more skill at one point, and also requires a knowledge of certain moves which I explain in the trick described in Part V of this article. In Part VI. I will again refer to this trick, and give the improved method; as the reader will then have mastered the moves required for its production. The means by which I obtain the name of the deceased friend of the spectator may be one of several, some of which I will describe in this article.

III.

I shall now describe a method I use for secretly reading a billet, when using a variation of this slate trick. This trick consists in secretly obtaining possession of a billet on which is written a question, addressed to some spirit, and signed by the sitter. The subject writes the question out of view of the operator, and folds it. The operator now places it in an envelope right before the eyes of the spectator, without making any exchange; and then proceeds to burn the envelope and the paper on which question is written entirely to ashes.

The appearance of this experiment is that it is one of absolute fairness in which there can be no trickery; yet the real question is not burned, but is retained and afterwards read by the operator.

This is accomplished partly by a trick envelope which I prepare as follows: I take a medium-sized envelope and cut a slit in its face about one and one-half inches in length. This slit is situated half way between the two edges of the envelope and runs parallel with its length. It can not be seen from the rear side of the envelope, as it is cut just low enough to be out of view from the rear side when the flap is opened up.

I next take a small piece of blank paper and fold it to a size of

three-quarters of an inch by one inch and a quarter. I place this in the prepared envelope in a vertical position, at the envelope's centre, and touch the side of it that is away from the slit or next to the rear side of the envelope with library paste. This keeps the slip in position. I place this slip low enough in the envelope to have its upper end out of view when the flap is raised.

This prepared envelope is in a box with some others in such position that I can readily select it; yet it appears when viewed from the flap side as an ordinary envelope. During the experiment this envelope is handled in such manner that its face, or slit side, is always away from the subject.

I now give the spectator a small pad of blank paper and request him to select a sheet from it, and to write on that sheet any question he desires answered, and to address the same to some spirit and sign his own name to it. When this is done I direct him to fold it a number of times so that when he is through its size will be the same as that of the "dummy" slip concealed in the prepared envelope.

When he has done this, I reach and take the billet out of his hands with my right hand. At the same time with my left hand I take from the box of envelopes the prepared one. I take this envelope in my left hand with the face or slit side next to my palm, and with my left thumb I open up the flap. I hold it so that the spectator can see me place his billet in this envelope; which I do right under his eyes, using my hands so that he can see that all is fair and no exchange made. In reality, I slip the lower end of his billet through the slit on the face of the envelope next to my palm. I push this billet in just far enough so that its top end remains in view, and immediately moisten and seal the flap over it.

Just as I finish sealing the envelope, I take it in my right hand; *but by pressing the fingers of my left hand against the protruding end of the billet*, it is drawn completely out of the slit and remains in my left hand. As I make this move I direct my own gaze towards my right hand and the envelope in it, and call the attention of the spectator to the fact that his billet is still within the sealed envelope. I hold the envelope towards a window or a light, and he can see the shadow of the dummy billet within, which also conceals the shadow of the slit. While I make this move and direct the subject's attention towards my right hand in this manner, at the instant that my right hand takes it from the left hand, making the succeeding moves, my left hand goes into my pocket in a natural manner to get a match with which to light the envelope and burn it. The billet in my left hand is of course left in my pocket with the surplus matches.

This should all be done in a natural manner, and the attention called to the fact that the billet is still within the envelope; at the

same time exhibiting its shadow, or rather that of the "dummy," and remarking, "We will take a match and will now burn the envelope." As I say this I strike the match and light the envelope, holding it over a small vessel on the table until it is entirely consumed.

There should not be too many thicknesses of the dummy billet in the envelope, as this retards it too much in burning. During all these maneuvers I always keep the face or slit side of the envelope from the spectator.

I now retire to an adjoining room to get some slates, and while out, I secretly read and memorize the question and names. I then enter with eight small slates and one large one. I lay them on the table and request the subject to examine and clean them all. As this is done I have him stack the small slates on the centre of the table, and when they are all thus placed, to lay the large one on top of the stack.

I now take a seat opposite him at the table, and we place our palms on this slate for a time; after which we make an examination in search of a message, but of course, find none. This is repeated a few times; when finally I seem dissatisfied, pick up the top slate, and holding it upright in front of me, proceed to write an automatic message just as "automatic writers" do.

What I really do is this,—when I pick up the large slate I also pick up with it, underneath and pressed tightly against it, the small slate on top of the stack. I tilt the large slate in handling it so as to conceal from the subject the fact that I have picked up a small slate, and he merely thinks that I have only the large one in my hands. The small slate is pressed against the large one on the side next to me. As the spectator sits opposite me at the table, he can see nothing.

I now write on the small slate a message, answering his question, and using the proper names, etc. I next proceed to read to him what I have written, *or rather pretend to do so*; but in fact I repeat something entirely foreign to the subject. I then ask him if this is a satisfactory answer to his question. He, of course, informs me that it is not; whereupon, seeming dissatisfied, I moisten my fingers and apparently erase the message from the slate. This is of course a mere pretense. I leave the message on the small slate; and when I have appeared to erase it, I replace the large slate on the stack. This I do without showing him the side next to me. Of course the small slate, being under the large one, unseen by him, is replaced at the same time message side down.

We now replace our palms, and after a time examine the large slate for a message, but find none. I may incidentally remark that this last examination unconsciously verifies in the sitter's mind the fact that I erased what I wrote automatically.

I now look on some of the smaller slates for a message but find none. When I do this I do not turn these slates over and look on the under sides, but merely take off the top slate to see if there be a message *on the upper surface of the one under it*. I merely say, "Well, there is nothing on that slate," indicating the second one from the top; and at the same time I drop the top slate now in my hand upon the table beside the stack. I immediately take off the second slate and repeat this same performance, dropping it on top the first one. I keep on until I have removed four or five of the slates, when seeming discouraged, I remark, "I guess there is no message; and I replace the second stack on the first one. This places the message slate four or five slates down in the stack; as the bottom slate of the second stack, being the top slate of the original stack, is the message slate.

I next up-edge the small slates and place a rubber band around them, placing them in the sitter's lap. I, of course, place what was the top side of the stack downwards, as in the foregoing slate trick. In due time I tell the subject to make an examination for a message, and of course three or four slates down he finds a message *on the upper surface* of one of the slates.

This seems very miraculous, as the slates have been so repeatedly examined and nothing found. The message answers his question which was apparently burned, and he entirely forgets that at one time I wrote on the large slate and erased the writing. Finding the message on the upper surface of a middle slate makes the effect seem very marvellous. The subject having cleaned and stacked these slates himself, and having seen them examined so many times, naturally feels impressed that the message comes by some super-human power.

There is another trick with a stack of slates which is very effective. In this trick no large slate is used. The message is prepared in advance on a small slate, and this slate is concealed on the floor under the end of a small rug behind the table. As the spectator cleans each slate, the operator takes it and places it on the rug directly over the concealed slate. When all of the slates are cleaned, the operator picks up the stack from the floor; and secretly inserting his fingers under the concealed slate beneath the rug, he draws it out and picks it up with the other slates.

The move is made so that it appears as if the operator merely picks up the slates on top of the rug, and the subject never suspects that a concealed one is drawn at the same time from under the rug. This concealed slate has the message side upwards, and the stack of slates are now evened up and laid on the chair; where, after holding the palms on them for a time, the subject examines them and finds the message.

Sometimes, when I perform this trick, I have the message

slate on a table under a newspaper. When we take our seats at the table, I remove the newspaper out of my way, and lay it on the floor, a chair, on another table. I then lay the slates on the table to be cleaned. Of course, I secretly remove the concealed slate under the newspaper when I remove it, and lay both on the floor, chair, or table.

As the spectator cleans the slates I stack them on this newspaper, and when I pick up the cleaned slates, I draw out the message slate as in the preceding trick.

There is another means of secretly securing knowledge of a subject's questions, or, as is sometimes done by mediums, of a confession of some secret thing which such subject has done, or in which he desires help, and yet is anxious to keep secret. Here a stack of small slates, with one large one, is again used.

In the latter case the medium informs the subject that he does not care to know what the subject may confess; but that it is necessary for him to write out a full confession, giving all names, etc., if he desires spiritual aid: that, however, he is at perfect liberty to keep the confession entirely secret.

The subject is then given a slip of paper, or he may use his own; and he is directed to write out his confession, or questions, as the case may be, and to seal the same in an envelope lying on the table. While he is doing this the medium is sitting and writing on the large slate, as if busy with some matter of his own. He sits side-wise to the subject and does not appear to watch him.

When the subject has written as he is directed, the medium instructs him to seal his paper in the envelope and to lay it on top of the stack of small slates which are on the table in front of him. When he has done so, the medium places the large slate on top of the stack of small slates, and asks the sitter to write on this large slate the name of some dead relative. When this is done, the medium lifts the large slate off the stack, secretly carrying under it the top small slate. At the same time he asks the sitter if this name be that of a dead relative.

Now, on the second small slate from the top, the medium has previously secretly placed a duplicate envelope with a sheet of paper in it; so that when the top slate is carried away secretly, under the large slate, and bearing on its upper surface between it and the large slate the envelope containing the writing of the sitter, this duplicate envelope on top of the remaining slates will appear to be the one the sitter has just sealed and placed there.

The operator usually has some paper and other loose objects on one end of the table, so that he can lay down the large slate with the concealed one under it; and so that the concealed slate will not make its presence known by preventing the large slate from touching the table, as would be the case were it laid flat upon it.

The operator now asks the subject to lay his envelope on the table to one side, and to select two of the slates. This he does, and the medium now has the subject place his palms on these selected slates and try for a slate writing. He remarks that he does not feel quite right just now, and fears that he can not succeed, as conditions do not seem favorable. After a short trial and failure, he generally tells the subject that he will have to give up at present; but for him to return tomorrow or later in the day, and he will make a second effort, when conditions will doubtless be more favorable. He says, "Remember your questions (or confession)"; and reaching, he takes up the duplicate envelope which the subject thinks contains his writing, and says, "I shall let you take this with you—no, I shall not, either; as that would not be right. I shall just burn it up." Suiting the action to the word, he takes a match and burns the duplicate envelope and paper entirely to ashes, allowing the latter to fall on one of the slates. He now dismisses the subject, after making an appointment for a second trial.

As soon as the subject has departed, the medium lifts the large slate; and taking up the original envelope on top of the concealed small slate, he opens and reads the confession, or questions, as the case may be. He thoroughly memorizes all, and prepares a fine message, answering everything; so that when the subject returns, he will have all of his writing answered very completely.

The medium with whom I am acquainted, and who works this fine trick very frequently, generally has the subject depart and make a second visit as herein described; but if he prefers, he can, after failing to produce a message, and after burning the duplicate envelope, conduct his guest to some other apartment for some other experiment, and return later for a second trial for a message. In this case an assistant enters the room, reads the writing, and prepares the message during the absence of the medium and his guest.

If the medium has a dark chamber, he can have taken the subject into it for some dark sitting manifestations; as the absence of light waves is very conducive to success with the "spirits," and is very helpful in "establishing favorable conditions and harmony." After some experiment here, they return and again try for a slate writing; and this time the subject is thoroughly satisfied and convinced.

If, when a sitter receive a slate writing, from a dear one who is dead, he receive in addition thereto a token of love in the shape of a flower, a handkerchief of soft silk, or some other object, the performance has a very emotional effect on him; and such token is usually preserved throughout life. Now, in working any of these tricks using a stack of slates, if a large number of small

slates be used, such as twelve or more, *two* slates can be added or removed under the large slate instead of one, and will attract no notice, if removed or added when a sufficient number are in the stack. These two may contain between them, in addition to the message, such flower or token, as the medium may desire.

If the performer be able deftly to hold the token against the lower side of the concealed small slate, and adroitly to insert it, he need not have more than one small slate under the large one.

IV.

One other variation of this trick is being worked at the present time by a very noted medium. The slates are placed in a stack on a small table directly in front of the sitter. He is requested to clean them one at a time. As he does so the operator, who stands at his left, takes the slates in his left hand, and stacks them on the left corner of the table.

There is a mantel just back of the operator and his subject, on which lies concealed behind some object a duplicate slate with a message on its under side. As soon as the fourth or fifth slate is cleaned and in place on the stack, the performer, who stands somewhat behind the subject, takes secretly with his right hand the slate from the mantel. Just as the sitter finishes cleaning the next slate, the performer takes it from him with his left hand; but, just before placing it on the stack, he makes a pass, leaving this slate in his right hand and carrying away from his right hand the message-slate. This pass can be executed instantly, and is immediately followed by placing the message-slate on the stack, message side down, with the left hand; while at the same instant the right hand returns, to the position on the mantel, the slate the sitter has just cleaned.

As soon as the stack is formed, the medium up-edges the slates, evens them up, and slips a rubber band around them, giving them into the sitter's lap to be held. The stack is turned as in the preceding tricks, and the effect on finding the message is just as great.

In regard to making the pass with the slates, the operator should partly face towards the sitter's chair and stand at the left side of the sitter, so that his right hand is far enough back to be out of the angle of vision of the sitter. The slates should be taken with the left hand and placed on the stack at the left. When the exchange is made, the left hand, on taking the slate from the subject, should move for the merest instant back of the range of his vision, meeting the right hand and making the exchange. It should do this and *without pause* place the message slate on the stack. The whole move should take but a fraction of a second, using about the same length of time that is used in placing the other slates in position. Some remark about the next

slate to be cleaned, just at this instant, helps to divert the sitter's attention and make the exchange more impossible of detection.

I shall now describe how to make the "switch" as well as I can without drawing, and any reader wishing to try these tricks should master this move thoroughly. It is used in the next trick which I am going to describe, and which is one of the very best of slate tricks. The move is made in this manner: The slate in the left hand is taken between the thumb and index finger, and rests in a *horizontal position* on the side of the finger facing the thumb. The remaining fingers of the left hand do not touch the slate, but are below the index finger; so that they, as well as the hand, forms a right angle with the surface of the slate. The middle finger is spread apart from the index finger, thus forming with it an opening into which the slate from the right hand is to be slipped. The slate taken in the right hand is also taken in a similar position; but just the instant before making the pass, I always bring the index finger on top of the slate and hold the slate pressed between the index finger and the middle or large finger. I keep the right thumb elevated, or separated from the index finger, and bring the two hands together, passing the slate in the right hand below the slate in the left hand until the latter is directly over the former. The slate from the right hand enters between the index and second fingers of the left hand, which should immediately grasp it tightly; and the fingers of the right hand holding it should at the same time release their grasp on it.

The index finger of the right hand passes below the slate in the left hand when the above maneuver is made, and the right thumb passes over this slate. These should instantly grasp the left hand slate while the left thumb and index finger release it. The hands should be instantly separated, the right now carrying away the slate held before in the left hand, and the left hand carrying away the slate held in the right hand. This move does not require over a tenth of a second and is very simple and easy to execute, if one will but try it. Without figures it requires some little description, but it is very simple nevertheless.

If any reader of this paper will take two small padded slates and try this move for five minutes, constantly passing the slates from one hand to the other and back again, the "switch" can be made many times a minute; and in five minutes' practice the hands will do the work almost by reflex action, without looking at them at all, and the reader will then be able to execute the trick which I shall describe in the next article.

(To be continued.)

EDITORIAL.

We begin in this issue of the *Journal* a series of articles by Mr. David P. Abbott on "Spirit Slate-writing and Billet Tests." They will continue through several numbers of the *Journal*. Mr. Abbott is himself an expert prestidigitator and has invented some tricks of the character here described. In the letter which announced the sending of his articles he said:

"I do not know what interest this paper may have for the general reader, but I do know that magicians and conjurors will regard it as one of the best collections of such secrets which has been given to the public, for the reason that the secrets which were published were not very practical and not much used. All of these described in this paper, however, are being used at the present time with the greatest success, and they represent the most improved methods of the present day."

Mr. Abbott adds that he is constantly meeting magicians who add to his collection of tricks. The circumstance is worth noting because the influence of the work of the Society for Psychical Research has been to revive expectations which the Report of the Seybert Commission tended to remove, and the public needs to be warned or educated against adventurers that prey upon the credulity of all who are looking for the "supernatural." One of our most important tasks will be to expose the claims of all who act as adventurers or allege physical miracles without adequate evidence for their pretensions.

The first number of the *Proceedings* has recently appeared. The articles consist of a History of the Campaign for the Institute; the republication for permanent record of the Prospectus of the Institute; the reprint of an important letter (1837) by Mr. William L. Stone, who was once a prominent man in New York state and its history and was closely connected with the Commercial Advertiser—the pamphlet being a record of an important case at that day; a review of

a case of alleged partial dematerialization of the body of a medium; and a paper on Parallelism and Materialism. It is hoped that, in an early number to follow this one, we shall be able to publish the detailed record of some experiments with the Smead Case.

In order that there may be no misunderstanding, the statement which is made in the circulars is also made here, namely,—that Associates receive only the *Journal*. In order to receive the *Proceedings* an additional fee of \$5.00 a year is required. This arrangement will be necessary at least until an endowment has been obtained. The *Proceedings* will contain the more detailed investigations and records of the Society, while the *Journal* will contain the less important material connected with the work of the Society.

I wish to call the attention of readers of the *Journal* to a society in New York city calling itself "The American Institute for Psychical Research," which has assumed a name nearly enough like that of the American Institute for Scientific Research and of the American Society for Psychical Research to be mistaken for them. Readers already know that the American Society for Psychical Research is simply a Section of the American Institute, and so linked with it as to be a part of it and its plans. Apparently the appropriation of the title "American Institute for Psychical Research" would confuse the public regarding its relation to the body of which the *Journal* and *Proceedings* are the organs. I do not know what motives induced this body to use the title which it has adopted. But we must say to readers of this *Journal* and to members of the American Society for Psychical Research that the American Institute for Psychical Research has nothing to do with either the American Institute for Scientific Research or the American Society for Psychical Research. It is a wholly independent body whose aims and methods are entirely different from those of the American Society, and it is necessary to make this public statement of

the fact to prevent any misunderstanding of the real nature of this local body assuming so misleading a name.

It may be proper to explain definitely in a few words what the *scientific* object and conception of psychic research is. From the criticism which is often directed against the Society by those who have already been convinced of the supernatural it can be inferred that we are too sceptical and critical. In fact, many assume that science is convertible with scepticism and critical complaining. It may be that many students of psychic phenomena are to blame, or at least partly to blame, for this impression of its work. But whether this be true or not, it is certain that the primary object of the Society is often misunderstood by all who assume that science must accept its facts without criticism. I admit that the scepticism of some people is as irrational as the credulity of others, but that fact is no excuse for misconceiving the nature of scientific method.

The primary object of science is observation of facts and the determination of evidence. Explanation, which many people thinks its main purpose, is purely secondary. No doubt the chief interest in facts, on the part of most people, is in the theories assuming to assign their causes. But for the really scientific man theories and explanations occupy a subordinate place, and facts the first place. To assure himself of what the facts are and whether they come under accepted explanations he has to adopt definite and rigid criteria of evidence. Hence scientific problems are primarily occupied with evidence when the hypothesis of any new agencies is involved. As psychic research is concerned with the admission of new causes into human belief and knowledge its main object at present is to ascertain the credibility of certain alleged facts. This will require the application of the most rigid methods of weighing evidence and the criticism of all alleged phenomena which do not easily fit into the scheme of admitted knowledge. I do not mean to assume in this that the present scheme of knowledge is at any time an absolute criterion of truth by any means; for nothing is more certain

than the fact that we are constantly making accessions to the conquests of the past and almost as constantly altering the conceptions and the theories of our predecessors. But that alteration must always be made with the least amount of friction and variation from accepted doctrines. Hence we are necessarily concerned with the study of evidence, so that for our purposes we might even define scientific method as the application of criteria for the determination of assured data of fact, and explanation must await that result.

Another point in this determination of evidence, also, is the fact that scientific method requires us to validate our facts in such a way that personal experience of the believer will not be the only evidence for his convictions. Science is not personal experience, nor does it depend for establishing conviction upon personal witness of the facts. It consists in so determining its facts that those who cannot experience the same must accept them and the conclusions drawn from them. This was what was done with Roentgen rays, radio-active phenomena, wireless telegraphy, evolution, gravitation, Copernican astronomy, and nearly all similar scientific beliefs.

The consequence is that the field of science in psychic research is much narrower than the popular mind supposes. It cannot accept every alleged fact that it meets. It must investigate, and validate by the severest methods of investigation and criticism that it can apply.

INCIDENTS.

The Society assumes no responsibility for anything published under this head and no indorsement is implied except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

In the case of "Collective Hallucination," published in the February Journal, one sentence is not clear from the omission of several words. In line 28, after the word "anywhere" the reader should understand or insert: "The pockets of my clothes," this having escaped notice in the original copy. The idea which the author wished to convey was that coins could not have fallen from these pockets owing to the fact that they were inclined upwards and not downwards. The correction suggested will make the sentence clear.

A CASE OF PREMONITION.

The following incident was mentioned to me by the sister of the gentleman who reports it, and on writing to him about it he sent me the following account. The sister confirms the experience. The gentleman referred me to a friend who could also corroborate it, but communication with him resulted in a letter from a friend who told me that the man was suffering from illness that made it unlikely that he could ever answer my inquiry. The reader will remark that the incident occurred long ago, but the circumstances were apparently such as to make it worthy of record, especially as it comes from perfectly intelligent sources.

Mount Vernon, N. Y., November 14th, 1906.

Mr. James H. Hyslop:

Dear Sir:—In 1849 when I was seventeen (17) years old, I was on a vacation visit to my home in Glens Falls, New York. On the 5th of July in company with another boy, George Ferguson, I started out to hunt pigeons. As I had no gun, I hired a double-barreled shot gun of a gunsmith. When we reached what we considered good hunting ground, Ferguson and I separated

with an agreement to meet on the main road, he going to the north of said road and I going to the south. I had shot several pigeons when a number alighted on a tree within range of my gun. The country about was covered with scrub oak and pine with here and there a few trees. Concealing myself in the brush I fired the left hand barrel of my gun, bringing down three or four birds. As the others did not fly, I raised my gun for another shot, but it missed fire. This did not surprise me, as I was using percussion caps, and accustomed to finding a defective one occasionally. Putting on a new cap I again raised my gun to fire, when I heard in a plain voice the words, "Don't shoot." I was as sure as I possibly could be that no human being was anywhere near me, and cold chills ran down my back. I hesitated, turned my head, and looked about, and then using a country boy's phrase, said to myself, "Well, I would not be brought up in the woods to be scared by an owl." I again raised my gun, when I heard "Don't shoot, don't shoot," as plainly as it could be spoken, but I did shoot. I heard a humming in my ears which grew fainter and fainter until I was unconscious. How long I remained so I do not know. Consciousness came back very slowly and when it did I felt weak and sore, and endeavoring to take in the situation and finding that I could not see, fainted. On recovering consciousness, I felt around and, securing my gun, found that it had burst, tearing out a piece from the breach about six inches long. I knew that I was near a fence that ran north and south and that almost opposite where it joined the fence on the main road was a house which I managed to reach. The woman who lived there was so frightened at my appearance, though she was well acquainted with me, that she ran screaming into the woods. I felt all about till I found a pail of water and after cleaning my head and face as well as I could was just able to distinguish light a very little with my left eye. I started on the road homeward, and was soon joined by Ferguson, who assisted me. From secondary inflammation I became totally blind for a few weeks and it was nine months before I could read at all. I have only one good eye now. Who or what told me not to shoot?

CHARLES HILL WILLSON.

The reader may notice that the incident is an old one, having occurred in 1849, fifty-seven years ago. We might suppose, if we were willing to do so without evidence, that an illusion of memory in regard to the phenomenon might have occurred to give it a premonitory color. But we should have to account for the physical effects on the eyes and the actual shooting of the gun, which are ordinary events and capable of

more or less verification. Such an objection would have to limit its application to the single incident of the apparent voice which is said to have preceded the accident. All the other details would excite no scepticism in any case, and it would not seem natural to suppose that the incident of the voice would be interpolated in the case by an illusion of memory, since it is not a natural accident of such events in human experience.

I am sure, however, aside from other instances of premonition, that it would stretch the case considerably to suppose it to have been occasioned by an illusion of memory. Fortunately we have the testimony of the sister that she was told of the fact soon after the accident. Consequently the fifty-seven years do not interfere so appreciably with the integrity of the narrative. I quote the sister's letter:

352 Lexington Ave., New York,

December 6th, 1906.

Mr. Charles Hill Willson is my brother and immediately after the bursting of his gun he told me of the accident and the voice he twice heard, saying "don't shoot," as he now writes you regarding it.

Very sincerely yours,

(MRS.) CHARLES WATROUS.

We should have to suppose two illusions of memory in regard to the incident, which would be extremely unlikely. We, of course, are not concerned with the nature of the "voice," whether objective or subjective. That is a point that need not be considered. The primary question is whether anything occurred in the mental life of Mr. Willson that he might denominate in this manner, and if we should accept it as purely subjective it would not alter the question of its real or apparent significance. The sceptic need not object to its objective or real nature as an impossibility; for we do not require to suppose the "voice" as more than hallucinatory or apparent in order to assume its possible significance for an objective meaning. The real question is whether any such mental event took place, and the objection to its being "real" will not apply to such a possibility. Only an illusion of memory seems to be relevant as an objection

to its apparent significance, since the supposition that some one not seen had shouted at Mr. Wilson and had not revealed himself afterward, tho possibly conjecturable, seems very far fetched. The coincidence of the "voice" as a warning with the accident to Mr. Willson rather makes such a conjecture doubtful, especially when he had himself suspected this and looked for the person.

There are other instances of similar phenomena which show that this one is not isolated, and hence suspicion of the facts may not be so defensible. Only the explanation seems open to consideration and I do not venture upon that for isolated instances.

AN UNRECORDED CASE OF PREMONITORY WARNING.

The present instance was recorded, as the reader will observe, a little more than a year after its occurrence. The peculiar character of it and the details prevent its being exposed to the conjectural objection of the previous case. Dr. Hager who reports it as his experience is a practicing physician and apparently of good standing.

For a number of years previous to the happening of the following incident I had been reading in the "Scientific American" of the superiority of the "Whaleback" type of lake boats, and because of this I was very much interested in their construction. On June 22nd, 1895,* I had an opportunity to take a trip on the

*I wrote to a friend in Chicago to verify the dates and incidents of the accident in the Chicago papers and the reply was that no such incident was reported in the papers for July or August, tho the writer remembered both the accident and the name of the steamer. I then wrote to Dr. Hager of the possible error in date, and the following letter explains the matter:

James H. Hyslop,

Feb. 16th, 1907.

Secretary American Society for Psychical Research,

Dear Sir:

My attention has been called to the fact that the dates given in reference to the Whaleback affair were not corroborated.

As I had never written about the incident before and did not record it at the time I always associated it with the day after a conspicuous day of the year, and so had the 4th of July on my mind. Since my attention has been called to this matter I have looked up the exact dates, especially the references thereto in the Chicago papers and find that I was mistaken in the date, and that it was the day after the longest in the year, viz., June 22d, or about

"Whaleback Christopher Columbus," then run as a separate excursion boat in opposition to the "Virginia," of the Goodrich line, from Chicago to Milwaukee and return, and I gladly availed myself of the opportunity.

It was the "Whaleback's" first trip for the season and there were only a comparatively small number of passengers on board. It had been hinted during the 1894 season that there was considerable rivalry between the two boats as to which was the better in speed, but no definite conclusion arrived at. (The "Whaleback" is now and for the past five years has been in the commission of the Goodrich line and I understand that it is conceded that she is by far the better and faster boat of the two.)

We arrived in Milwaukee about one hour late of the scheduled time and we were notified that the boat would return promptly at schedule time the same evening. I had about one and a half hours to visit in Milwaukee and therefore hurried through the principal streets. As I was returning and when near the docks I met my old-time friend, Max Hoffmann, and his traveling companion. Mr. Hoffman is a spiritual medium or clairvoyant and had several times before given me so-called tests. Our meeting was a surprise to each, but cordial, and we both entered a restaurant for light lunch before the boat's return trip. Mr. Hoffmann expressed himself very glad to see me, as also to have the pleasure of my company on the return trip to Chicago, but I interrupted him with the inquiry as to which boat he would return on, and when he stated that he would return on the "Virginia," I informed him that I had return passage on the "Christopher Columbus," and that he should secure his return ticket on that boat. He requested me to change my ticket to the "Virginia," to which I replied by requesting them to change their tickets and go with me on the "Whaleback," which was by far the best boat, but he did not want me to return on it as something told him there was something the matter with the boat, but he could not determine just what it was. In a pleasant way I ridiculed this and persisted that as mine was by far the best boat

two weeks before the date fixed in my mind. This makes the date of the accident June 22d, 1895.

I ask you to kindly attach this to the original communication and make it a part of the record.

Respectfully,

DANIEL S. HAGER, M. D.

181 West Madison St., Chicago, Ill.

I have myself personally examined the Chicago papers, as indicated in connection with the story below, and can verify the allusions to the accident in two of the leading newspapers.

JAMES H. HYSLOP.

February 18th, 1907.

they had better return on the "Whaleback." He became very persistent in wanting me to return on the "Virginia," because he said he saw bad conditions about me on the "Whaleback." I was just as persistent about returning on that particular boat because it was the better of the two.

What happened to the "Whaleback" upon her return voyage that evening is history that is recorded in extra local editions of the Chicago Sunday papers of June 23rd, 1895, and in the Associated Press dispatches to the daily morning papers of June 24th, 1895. The bursting under an immense steam pressure of the elbow of the large pipe which conveys the steam from the boilers to the engine, with the result that thirteen people were scalded, two seriously, and dying within ten hours after our arrival at Chicago on Sunday morning, June 23rd, is the history of that eventful trip. The warning was given me about one-half hour before the boat left the docks and the explosion occurred about two hours afterward on the above date.

The "Whaleback" left the docks for return before the "Virginia," and when out of the harbor the "Virginia" steamed past the "Whaleback," the people cheering and throwing taunts at the "Whaleback." The Captain of our boat ordered an extra boiler under steam, and it is hinted, and no doubt true, that the safety valves of the "Columbus" were plugged and large volumes of dark smoke came pouring out of her funnels. The "Whaleback" was about four miles behind the "Virginia," but was rapidly gaining speed under the forced pressure, when the explosion occurred.

The interesting part to me, however, I will now relate. I stood by the ponderous engine until nearly every one had left and gone to the front of the upper deck; then I went upstairs into the round tower where the large steam pipe comes up from the boilers and makes the bend toward the engines. At this bend is a large cast iron elbow, which, because of a flaw in the casting, as well as the increased pressure, burst. I stood in this tower about five or ten minutes looking down through the grating and watching the stokers shoveling coal into the furnaces. Then I went out towards the forward part of the ship and took a camp stool and sat down upon it. I had barely sat down when there was an explosion with an immense volume of steam rushing out of the round tower from which I emerged only about two minutes previous. As soon as we could penetrate through the steam we discovered the burst elbow within three feet of where I had previously stood. If this had occurred while I had stood there, of course I would have simply been held in the tower by the force of the steam (182 pounds, from five boilers) and cooked into fricassee.

Of all the passengers and crew, I had by mere chance per-

haps, escaped from being in the greatest danger of all. I called upon Mr. Hoffmann on Monday, June 24th, and he seemed very anxious and glad to see me, as he had forgotten my name, and as the extra papers chronicled two deaths from the explosion he thought one might have been myself. He stated at this time, that as the "Virginia" passed the "Whaleback" a few miles out of the harbor of Milwaukee, and as the thick smoke from the "Whaleback" silhouetted against the sky, he saw clairvoyantly the words "explosion" in the smoke, and that he remarked at that time to his companion that he was very sorry that he had left me go at all on that boat.

The warning and accident in this case occurred within three hours of each other, and the facts can hardly be explained by telepathy, so I have always regarded it as a clear case of premonitory warning.

DANIEL S. HAGER, M. D.,
181 W. Madison Street, Chicago, Ill.

Sworn to and subscribed to before
me this 18th day of November, 1906.

GEO. A. SEARL, Notary Public.

Medium Max Hoffmann, 988 N. Western Ave., Chicago, Ill.

Hoffmann's companion, John F. Eichen, Shoe Store, 3056
Wentworth Ave., Chicago, Ill.

Chicago, Ill., Jan. 14th, 1907.

Dr. James H. Hyslop:

Dear Sir:—Yours of Nov. 19th, 1906, came to hand in due time, but as I have not been quite well, and my time so much taken up with other matters, that I have found it impossible to answer your favor of the 19th of Nov., 1906. In the first place I must let you know that I am a friend of Mr. Max Hoffmann, in fact I have travelled with him for years as his secretary, and I remember Dr. Hager very well. In fact, it was some years before this incident happened to which you refer in your last letter—the year I don't exactly know, but I think it must be over six years ago. It was at a time when Mr. Hoffmann and myself were taking a trip to Milwaukee, Wis., on the Goodrich steamer "Virginia." The "Whaleback" leaves the dock before the "Virginia" does, here at Chicago, and the same at Milwaukee. We had arrived at Milwaukee, and had spent quite a pleasant time, and were returning to the steamer, when we met Dr. Hager. Now, Mr. Hoffmann seemed to think a great deal of Dr. Hager, and in the conversation which followed Mr. Hoffmann persisted in the Dr. going home to Chicago on the "Virginia" instead of the "Whaleback," even wanting to get his ticket for him, and tried everything to induce him not to go back on the "Whaleback." But the Dr., for some reason or other, would

not go with Mr. Hoffmann, but wanted to know why Mr. Hoffmann did not want him to go to Chicago on the same boat in which he came to Milwaukee, and Mr. Hoffmann told him that something would happen on that boat—and that there would be an accident, and great confusion, and a great many people would be injured, and then Dr. Hager smiled and wanted to know if he would be among those who would be injured. Mr. Hoffmann hesitated a short while and seemed to be looking over a scene, in a sort of a trance. [Now all this conversation was carried on, on the street leading to the dock, where the "Virginia" lay, ready to leave in an hour or so,] when in answer to the Doctor's question, he said, "No; but," he said, "I see you very busy with lots of people around you who are injured, and the excitement for a while is something awful, but it won't last long, and then everything is settled again, but the groaning is still going on." Well, Dr. Hager said he was going back on the same boat, so he could be of some use to those who would get hurt, but the tone of voice in which he said it implied he thought there was nothing in it. Well, the "Whaleback" left about half an hour or twenty-five minutes before the "Virginia," they being rivals and belonging to different companies, though they are now owned by one company. The "Whaleback" had quite the start, and they were both firing up in great shape. All were on deck watching the race—for it was considered a race by every one until the accident happened—amid great excitement and cheering, and the "Virginia" seemed to be gaining all the time, and the "Whaleback" doing the jocking across the "Virginia's" course—till finally some one on our boat looking through a field glass shouted, "Something has happened to the 'Whaleback.'" In a few minutes or more, the "Virginia," after signalling to the "Whaleback," slowed down and kept slowing down until we arrived in Chicago over an hour late, and a large inquiring crowd looking for friends that had taken the boat for Milwaukee. The accident happened off Waukegan, but it had been telephoned into Chicago long before the boat arrived. Now, that is about what I can tell you of the accident to which the Doctor refers. I could tell you more, but it would be only what I heard about the accident, and I think the Doctor has given you the particulars, for he was there on the spot, and knows whereof he speaks. As I remember, the "Whaleback" burst a six or eight inch steam pipe, and it being an excursion quite a number of people were burned and scalded by the escaping steam. Others were overcome from excitement. Trusting this will be of interest to the Society and yourself, I remain, yours,

JOHN F. EICHIN,
Chicago, Ill.

2 Wentworth Ave.,

I myself verified the references to the accident in two of the Chicago papers, the *Tribune* and the *Inter-Ocean*. The Chicago *Tribune* for Sunday, June 23rd, 1895, on its first page gives an account of an explosion on the Christopher Columbus and states that it took place about 8 P. M. the previous evening off Waukegan. It also states that the boat was a rival of the Virginia.

The Chicago *Inter-Ocean* of the same date makes a similar statement. It describes the bursting of a steam pipe on the Christopher Columbus off Waukegan while racing with the Virginia, and calls it a Whaleback steamer, fixing the accident at about 8 P. M. of the previous day. Both articles are long ones and give many details of the accident.

The fact that an illusion of memory occurred in regard to the date of the accident and experience is a good illustration of what we have to watch for in such narratives, and, in many a critic, will awaken a cautious spirit with regard to the more fundamental features of such cases. Fortunately the incidents are corroborated by another person and hence, with other records of similar phenomena, we may regard the instance as deserving a place in a record of collective experience. It would not so readily occur that the memory would invent or distort the relation between the main incidents of the story, tho it mistook the date. But at all events, the case shows what demands we have a right to make upon the nature of the evidence which seems to forecast future events. It is hoped that people having such experiences will record them at times which will free them from this simplest of suspicions.

TELEPATHY.

Jan. 15th, 1907.

I sat down to read proofs a moment ago, and, in the sentence, "I had hoped by the article to begin the task of crystalizing," the syllable "izing" beginning the next line, I read the word "crystalizing" as "crystal gazing" twice, and being puzzled by its irrelevance I looked a third time and found that it was a most distinct illusion. I had a few minutes—perhaps ten or fifteen—before been occupied with the subject of classifying crystal visions.

Immediately I resolved to test my secretary and, taking the proofs around to her asked her to read the sentence aloud, without saying what I wanted. At the same time I willed that she should say "crystal gazing" instead of "crystalizing," which she did twice. As soon as it was over she told me that just a second or two before I asked her to read the sentence she saw an apparition of a crystal and thought of crystal-gazing several times. She could not have seen or known what I was thinking about.

JAMES H. HYSLOP.

P. S.—I have tried several times since to consciously impress the mind of my secretary telepathically and have not succeeded.

BOOK REVIEWS.

Dreams and Their Meanings. BY HORACE G. HUTCHINSON.
Longmans, Green & Co.

Although this book has now been out some time, it is apparently little known to persons interested in psychical research—certainly not so well known as it should be. It is a book of great interest and importance, for the reason that it covers a certain field not hitherto traversed in the literature of the subject—which is both poor and scanty. Considerable matter of interest is to be found in Greenwood's *Imagination in Dreams*, in Jewett's *Sleep and Dreams*, in Kingsford's *Dreams and Dream Stories*, in Stanton's *Dreams of the Dead*, in Marie de Manacéine's *Sleep*, in the *Proceedings and Journals* of the Society for Psychical Research, London, and other publications. The interest of the present book lies in the fact that it considers certain matters connected with sleep and dreams not dealt with in other books on the subject. What these special questions are we will consider presently,—after first taking a rapid glance at the contents of the book as a whole.

The last two chapters are devoted to telepathic and clairvoyant dreams, and, though they have great interest to the psychical researcher, I pass over them here for the reason that the cases quoted are almost exclusively drawn for the *Journals and Proceedings* of the English S. P. R., and the cases can all be seen in the original publications by anyone taking the trouble to refer to them. The chapter on "Interpretations" is of less interest, being practically a classified list of dreams interpreted in the same manner as they are interpreted in the popular Dream Books, and hence of no scientific value. The rest of the book may be called scientific in character, and more directly interests us now.

The first chapter, then, is devoted to "What Science has to Say About Them" (dreams) and considers and summarizes the

various theories that have been put forward to account for normal dreams—conditions of blood supply, sensory stimulation, bodily conditions, etc.,—as well as considering certain psychological questions of general interest. Of these, the most important are the length or duration of dreams, the comparative vividness, the influence of the daily life and thoughts upon the content of the dream, etc.,—all of which has been pretty fully discussed elsewhere. One remark, however, calls for special mention because of the important conclusion that can be drawn from the statement made. It is: "We cannot determine what they shall be about, by fixing our mind on any particular subject before we drop off to sleep, nor can we, after waking out of a pleasant dream, prolong it, by thinking of its incidents, when we again fall to sleep. I am well aware that there are exceptions to this rule—people who claim, and no doubt justly, to be able to influence in a great measure the course of their dreaming thoughts, but they are in a very small minority. . . ." (p. 15) This brings before our minds clearly the fact that here is a world of which we do not know the laws, and over which we have practically no control. We cannot tell what may or may not happen in that world, when once we enter it, nor can we control our thoughts in it, though we may be perfectly rational beings, and capable of willing to do so. Just in a similar manner it may be that, in the Piper case, *e. g.*, the "controls" are alive and active, but when they come in contact with the "light," and more or less lose control of their faculty of thinking and willing voluntarily, many things are apt to occur over which they have no control, and for which they are not responsible. The point I wish to make is that we are not entitled to say what "spirits" should or should not do, in the next life; or when, how and what they ought to communicate, without knowing anything of that other life—its laws and possibilities, and the amount of control the various spirits (granting that they exist) have over their own thoughts and actions. When communicating, they may be just as incapable of controlling their thoughts as we are our dreams.

The question of the remembrance of dreams is another question which our author has touched upon in an interesting manner,—though all too briefly, considering the importance of the problem. Many authors consider it a sign of disease, if we ever dream; others on the other hand assert that we constantly dream during sleep, and that no sleep is absolutely dreamless! That sleep which appears to be so is merely a sleep in which the dreams are not remembered. On this theory, we dream constantly, but only a few of them are remembered, on waking. To dream, then, is perfectly normal, and it might even be urged that dreamless sleep is abnormal. Is it, then normal to dream or not? I myself have thought about this problem much, and it has oc-

curred to me that a possible solution of the problem is to be found in the combination of both theories: *i. e.*, both are right and both are wrong, to a certain extent. It might be suggested that we do constantly dream during sleep, and that this is a normal process, *the abnormal factor being its remembrance*. Thus we should dream, but we should not (normally) remember these dreams. The abnormal event would be the remembrance—and this might be due to some sort of hyper-penetrability of the “psychical diaphragm,” as Mr. Myers put it; the screen that usually exists, as a wall, between the conscious and sub-conscious lives. The abnormal penetrability of this is the diseased state or condition to be rectified.

The next chapter deals with the association of dreams with ideas of immortality, and how the belief of a future life might have originated in their study. The chapter contains much of interest; but this, as well as the next chapter, must be passed over, as containing more of value to the anthropologist than to the psychologist or the psychical researcher. I accordingly pass on to consider Chapter IV, which is the real kernel of the book.

The author, Mr. Hutchinson, had found, some years before, that certain dreams had a tendency to occur far more frequently than others; and, further, that almost every person who dreams at all had experienced certain *types* of dreams at one time or another in his life, and he conceived the idea of collecting a large number of cases of just such dreams, with the object of finding out, if possible, their general form, their causes, variations, and general effects:—in short to make a careful study of these particular dreams.

The dreams that were found to occur most frequently, and which were most carefully studied were the following:—

1. The falling dream.
2. The flying dream.
3. The dream of inadequate clothing.
4. The dream of not being able to get away from some beast, or injurious person or thing, that is pursuing you.
5. The dream of being drawn irresistibly to some dangerous place.
6. The dream that some darling wish has been gratified.
7. The dream of being about to go on a journey, and being unable to get your things into your trunks, etc.

As the author argues, since these dreams are so frequent, there must be some uniformity of physical or mental conditions that would produce these dreams in all persons alike: *i. e.*, there must be some *law* at work. To find out what that law is, is the object of the author, and it must be acknowledged that if he has solved the problem, he has added much to our knowledge of

dreams and dream states, from any point of view, and that the inquiry is at least important, and interesting.

Let us now consider some few of the cases that were sent the author, before attempting to consider their explanation or psychological significance. Take first the "falling dreams." It is commonly supposed, at least it has frequently been said, that, though many persons have dreamed that they were falling, none have ever dreamed that they arrived at the bottom of the fall—for "if they did, they would die." This would seem to bear out the Irishman's remark that "it was not the fall that hurt him, but the sudden stop at the bottom." However, there appears to be as little foundation for this current opinion as there is in the majority of such beliefs, for Mr. Hutchinson collected accounts of several cases in which the dreamer had reached the bottom of the fall, and even dreamed that he was smashed into little bits as the result,—but yet lived to tell the tale! This is very instructive. The *ego*, which in this case appears to have a kind of onlooker, "picked up the pieces and glued them together again." (p. 118.)

Many interesting cases of flying dreams are given—these dreams being, for the most part, cases in which the dreamer thinks he is skimming along the ground in a horizontal position, with or without a swimming movement of the arms. To some, this sensation is like swimming, to some like skating, to some like gliding, to others like flying (proper), and in other cases it more nearly resembles the falling dream. In some cases the sensation is pleasant, in others distinctly unpleasant. But it would be impossible for me to give instances of all the dreams here, since that would take a book as big as the original. I can only refer my readers to the book itself, assuring them that there is sufficient of interest in the book to warrant its perusal.

What are the causes of such dreams, which occur so frequently and to so great a diversity of people? It may be stated at once that the author did not succeed in tracing the causes of these dreams in most instances or in showing clearly the psychological laws that govern them. This was due partly to lack of the requisite material, and partly to the fact that not enough is yet known about dreams, their causes and psychological laws, to enable any such generalized explanation being made. What the author has done, therefore, is to collect the dreams, classify them, and then to offer a number of possible explanations,—some original, some gathered from other sources, and leave the reader to form his own conclusions in the matter. After all, perhaps this is the wisest course. Thus the book is disappointing in one sense, as showing us how little is really known about dreams and dream states, but very useful in another, for the reason that it clears away many of the prevailing erroneous beliefs connected

with the subject, and anything that does this is to be commended.

Having said so much it but remains for me to summarize the theories that have been advanced by way of explanation of the various dreams—though it cannot be hoped that this portion of the subject will contain anything new or of great interest to the psychologist. To the average reader, however, some of the theories may be of interest, since theories of dreams are not so well known as they should be—I mean even normal dreams.

Take, then, the “falling dreams.” These may be due to a number of causes. The common explanation is “indigestion”—this producing pressing on the heart and consequent sending of blood to the brain in a jerk. But is this really any explanation at all? Why should this give us the sensation of falling from a great height—since we none of us know what that sensation is? It can readily be imagined that this would have the effect of waking the dreamer with a start, but why should it arouse the idea of falling? The explanation evidently does not explain. Can it be that we merely *imagine* ourselves falling (or flying as the case may be)? If it be contended that this is the explanation, how can we imagine a thing or a sensation we have never experienced, since we cannot possibly tell what it would be like? It may be pointed out, parenthetically, that these dreams completely disprove the assertion so frequently made that we cannot possibly dream about any thing or sensation which we have not experienced in our waking lives. As we have not fallen from great heights or flown, while awake, how are the dreams to be accounted for? One ingenious correspondent suggests that this sensation is a relic of our prehistoric days, and represents experiences and memories carried over from our “monkeyhood” state! I shall not do more than refer to the suggestion. The author rather inclines to the belief that the eyes or optic nerves play a great part in the explanation of such dreams. They are supposed to give us the sensation of things moving upward past us, and this would indirectly suggest the fact that we were falling. The author contends that these sensations are frequently experienced in waking life, and might be the basis of our dreams of falling, when asleep. For reasons it would take too long to specify here I can only say that this explanation does not appear to me to cover all the facts, or to explain many of the dreams in any complete manner.

The most rational explanation of such dreams is probably the following: By lying too long in one position, the blood supply on the lower surface of the body is cut off, producing a certain peripheral anaemia, with loss of sensation in these parts. This loss of sensation would be coupled with the feeling that there was no support beneath the body, and hence the idea that the body was falling through space. The imagination of the dreamer

would supply the rest of the dream *data*, so long as the primary sensation is aroused.

But I cannot now stop to consider the causes of all dreams in this detailed manner; space forbids. "Dreams of flying" have been discussed in the *Journal of the English S. P. R.* (Vol. I, pp. 229, 356; Vol. IX., p. 95); in *Phantasms of the Living, Human Personality* and elsewhere; and our author adds nothing to the theories there advanced. Those of my readers who desire fuller information as to the psychology of dreams should consult the chapter on "Sleep," and other passages, in Myers' *Human Personality*; the chapter on "Dreams" in Hyslop's *Enigmas of Psychological Research*, etc. It is certain that very little is known about dreams—their causes and phenomena—and the present book makes that fact obvious. If it has done no other service, therefore, it will at least have drawn our attention to, and stimulated our interest in, these most bewildering phenomena. It is to be hoped that such books as the one under review will, in time, enable us to understand the laws governing dreams and dream states,—for the subject is surely important no less than interesting from any point of view whatsoever.

HEREWARD CARRINGTON.

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2. The second section focuses on the role of communication in the organization. It highlights the importance of clear and concise communication channels, both internally and externally. The text suggests implementing regular meetings and reports to keep all stakeholders informed and engaged. It also discusses the benefits of using technology to facilitate communication, such as email, video conferencing, and instant messaging. The section concludes by stressing the need for a culture of open communication and collaboration.

3. The third part of the document addresses the issue of resource management. It discusses the importance of identifying and allocating resources effectively to achieve organizational goals. The text provides guidance on how to assess current resources, identify gaps, and develop strategies to address them. It also mentions the importance of monitoring resource usage and making adjustments as needed. The section ends by emphasizing the need for flexibility and adaptability in resource management.

4. The final section discusses the importance of continuous improvement and innovation. It encourages the organization to regularly evaluate its processes and procedures to identify areas for improvement. The text suggests implementing a system of feedback and suggestions from employees and customers. It also mentions the importance of staying up-to-date with industry trends and technologies to remain competitive. The section concludes by emphasizing the need for a mindset of continuous learning and growth.

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CONCLUSION OF EXPERIMENTS RELATIVE TO DR. HODGSON; THEORIES.

By James Hervey Hyslop.

I have hitherto presented matter which may be supposed to have claims for evidential character, that is, something supernormal whatever the theory intended for their explanation. It may be interesting to take up some of the non-evidential matter in illustration of features which we have to ignore when dealing with scientific scepticism and which yet represent important psychological material in the record.

The reader must remember two things in such a record as that of Mrs. Piper. (1.) There is much material that no scientific man would suspect to have a spiritistic source on its superficial appearance. (2) The communications also exhibit usually a certain kind of confusion and fragmentary nature that perplexes scientific men and the public generally. In dealing with the supernormal phenomena we have often to ignore these facts and this may as often give a false impression of the real character of the communications for which we are asking credence as coming from a transcendental world. It is, therefore, only fair to all persons and important to science that we should understand what the matter is upon which no stress can be laid in the argument for the supernormal. The facts which impress us as evidence

of the transcendental are scattered about in a matrix of alleged communications which we cannot treat evidentially as such at all. But, altho many communications are of such a type as not to be conclusive evidence of the supernormal, there are many which are confirmatory and have great value as illustrating what we should most naturally expect on some hypothesis of their explanation. For this reason they will have an interest scarcely less important to science than the actually evidential incidents. I shall, therefore, devote some space to a brief account of some of these data in the records just quoted. I shall only repeat to the reader that I am not quoting this matter in any respect as *evidence* of either spirits or the supernormal. If we have any reasons for believing it to have the same source as the actually supernormal facts this conviction must have other grounds than their superficial claims. After the evidential demands of the supernormal have been satisfied, the unity of all the phenomena with this conclusion may be sufficient to make a respectable claim for that source in the non-evidential statements, but I shall not urge this view of the communications which I expect to quote now. Readers may entertain whatever view they please. I shall insist only that the statements are a part of the record making a claim for the existence of spirits.

One of the first things that the trance personalities wished to do at the sittings referred to was to talk to me about my plans. They assumed the role of superior guides and advisors and undertook to smooth down my temper which had been considerably ruffled by the ruthless disregarding of plans which had been formulating for several years to put the work upon a better basis than it had ever been. There can be no question of the patience and tact with which these personalities handled the matter, tho I do not know how much it had been discussed by other sitters prior to my experiments. It is probable that the whole mass of advice is attributable to the suggestions of other sitters. But I am less concerned with this or any other explanation than with the bare fact of psychological fitness and reality about it. I will say, however, that only one or two persons knew my state of mind and one of these was far distant from Boston.

It was therefore interesting to see how clearly the trance personalities knew my mental condition. They wanted to know what I was worrying about, and the answer on my part to this query led to a thorough threshing out of the matter in a perfectly intelligible manner representing all the play of reality not less interesting to the psychologist than the phenomena having better claims to a supernormal source.

When Dr. Hodgson took his turn to communicate, I badgered him a little for going before I did when he had expected to have the pleasure of hearing from me first. I had broken down in health some years before and did not expect to recover. After a little chivalry on his part, as if aware of the mood in which I was at the time, namely, that of a resolution to abandon the work forever, he said: "Stick to it, Hyslop. I hope you will not give up the ghost." He then broke out with the statement: "I shall not stop to talk rubbish, but let us get down to facts," thus characteristically recognizing that it was evidence, not mere communication which we wanted. At once, therefore, he asked me if I remembered the difficulties which we had in reference to my Report, the fact being that we had many long discussions about it. I asked him presently if he remembered the word which he said he would have expected me to communicate in proof of identity. It was a word that I had used oftener than he liked, tho he admitted that it described exactly what the facts needed. He had said he would never believe it was I if I did not communicate that word. It was quite to the point, therefore, when his reply was: "I do not at the moment, but I will recall and repeat it for you. I remember how we joked about it." In fact, we had joked about it considerably. I have never mentioned the circumstance or the word to any other living person, and I shall not mention the word to any one. In reply I told him to take his time and then came the following:—

"Surely I am not going to make a botch of anything if I can help it. It is so suffocating here. I can appreciate their difficulties better than ever before. Get my card?" alluding in the question to the fact that he had prepared his usual Christmas cards for his friends, but they were not sent out

until after his death. The mention of the difficulties in communication was quite characteristic, as representing the problem which we had often discussed together and which we wished to have presented more thoroughly before the public.

After some further references to experiments which we had wished to carry out while living he interrupted the communications with an allusion to an unverifiable experience after death. He said: "It is delightful to go up through the cool ethereal atmosphere into this life and shake off the mortal body." He had himself believed that the spiritual world was ethereal and we have in this passage one of the many interpolations of communicators which represent possibilities but not evidence of what these phenomena purport to be.

I come now to a passage which shows a number of interesting and important characteristics. The one to which I wish to call special attention is the abrupt change of subject that so often occurs in these phenomena. It is one that serves more or less as evidence of the theory that the mental condition necessary for communication, at least in the "possession" type of mediumship, is like a delirious dream or a wandering and dreaming secondary personality. Besides this abrupt change of topic the reader will notice also interpolations of various sorts which indicate the same conception of the process. A more important observation, however, to be made is one that no reader will realize who did not know Dr. Hodgson personally and intimately. It is the expression of thoughts which he would not have expressed while living in the way they are done here. There is an emotional color in the communications at times that would have been inhibited in his natural conversation. The presence of this in them points to the existence of a trance condition on the "other side" as necessary for communication with this. I do not say that it proves this, but that it consists with the hypothesis made on other grounds, tho it does not explain all the perplexities which accompany phenomena of this kind. The passage which I wish to quote began with a more or less evidential reference to an incident connected with my brother in my Report published in 1901. My brother had taken seri-

ous objection to what I had said there and hence I put on record with Dr. Hodgson the facts confirmed by the testimony of three other persons as a check against any possible criticism of them. Let me note also for the reader that I never "told" him about it, but I *wrote* out the facts and deposited the documents with him by mail. This feature of the communications is one of those mistakes which are so common and so natural to a dream like mental state that the form of the messages when evidential at all makes them especially cogent against the unscientific objection of telepathy in the case. To come then to the passage.

"Do you remember telling me about some objections your brother made because these good friends told about him?

(Yes, I remember that well indeed.)

I cannot forget anything if you give me time to recall. You must have great patience with me as I am not what I hope to be later.

(All right, Hodgson. Do you find that we conjectured the difficulties fairly well?)

We did surprisingly well. I was surprised enough. Is my writing more difficult than it used to be?

(It is about the same.)

Do you remember anything about it?

(Yes, I do.)

I remember your comments about it, and much was left me to explain.

(Yes, that is true.)

Of course it's true. Think I am less intelligent because I am in the witness box?

(No, I understand the difficulties.)

I hope you do, but this is the happiest moment of coming over here. I mean in meeting you again.

(All right, Hodgson. I feel that it would have been better for you to lead on this side.)

Perhaps, but I am satisfied. Do you remember how I said to you I sometimes longed to get over here.

(Yes, I expect that was true and I have heard persons say you said it.)

I did often. I longed to see this beautiful country if I may so express it." Then followed the incident of our meeting in New York mentioned above.

Now the reader should know that Dr. Hodgson never once expressed to me the desire to pass to the other side. But as my statement implies I have heard others say that he had this wish. It was an intense wish of Frederic W. H. Myers, and from the privations which Dr. Hodgson had to suffer in his work I can well imagine that he may often have wished to be where "the wicked ceased from troubling and the weary are at rest." But in asking me if I remembered his saying it, his memory lapsed, as would be natural in the "suffocating" condition of which complaint is made by more than one communicator.

The reader will remark that he admits the hypothesis which we had applied to the communicator's condition while communicating. Then he suddenly changes to the question of his own handwriting which has some relation to the point or issue which I had raised about the difficulties of communicating. But the form of his question points to a recollection, which, tho explicable by Mrs. Piper's knowledge of the same, suggests on any theory a wandering consciousness. His handwriting was a very difficult one for me to read and others of his friends recognized that it was very scrawly. The allusion to my comments on it is perfectly true. As we wrote to each other on important matters, and as I could not read his writing at times I had on several occasions to return his letters and ask for his interpretation of his own writing, and I indulged in some humorous observations about it referring to what a time I would have with it when he came to be a communicator, if our hypothesis about the difficulties of communication were true. Then as if under the excitement of recognition he becomes perfectly clear and breaks out into a natural tone of banter for supposing that what he says may not be true, tho the very clearness of his intelligence at the time indicates a marginal conviction that it is not always so in the attempt to communicate. Then this lucid moment runs into an emotional outburst about his happiness at meeting me, a mood which might be natural

enough for the time and place and perhaps reflecting in the message the impossibility of hindering the passage of mental states from beyond into the automatic consciousness or sub-consciousness of Mrs. Piper, but certainly also indicating what his friends would recognize as an interest which he would not express in words while living.

At the next sitting when he turned up to communicate he began to reproach me for losing my grit in this work, as it was known in some way that I meant to abandon it unless some reasonable spirit of co-operation was shown by those managing affairs. In the process of our interview on this matter he became greatly excited and confused and the hand wrote so heavily and rapidly that it tore the paper and when we managed to have it calm down the following came and was most likely the interpolation of the control or trance personality.

"In leaving the body the shock to the spirit knocks everything out of one's thoughts for awhile, but if he has any desire at all to prove his identity he can in time collect enough evidence to prove his identity convincingly." Then Dr. Hodgson began with his reference to our experiment with the voice case. (See above p. 100.)

In connection with this passage explaining the effect of death, a view quite consistent with what we know of physical shocks to the living consciousness, it might be well to quote what the trance personality said to me at a sitting nearly a month later. To try a question which was designed to test the possibility of our getting marginal thoughts of the communicator instead of the main ones intended, I asked at this later sitting if some of the thoughts came through that he did not intend to send. The answer and colloquy was as follows:

"At times they do and then again his thoughts are somewhat changed. They are not exactly what they were when in the body.

(Very good, I understand.)

The change called Death which is really only transition is very different from what one thinks before he experiences it. That in part explains why Myers never took a more

active part after he came over here. He had much on his mind before he came which he vowed he would give after he came over, but the shock [was such] that many of his determinations were scattered from his living memory. This is a petty excuse but a living reality—a fact. It is unmistakably so with every one who crosses the border line.

(Yes, I can understand how this would take place from similar shocks among the living.)

Amen. Well then we need give no further explanations on this point if it is understood by you. However when expecting the best results the poorest may be given, unless this is fully understood by those living in the mortal life. It is only by simple recollections that real proof of identity can be given."

If I could take any special incident and compare it with the exact facts as known to the living there would be much in them to confirm such an explanation of the difficulty and confusion connected with the process of communication, assuming the spiritistic hypothesis to be a legitimate one. The explanation here given by the trance personality is certainly plausible tho we have no direct means of verifying it. But when we find from internal evidence of the supernormal incidents that confusion of some kind is present we may well entertain the possibility of a semi-trance on the other side, as a means of studying the phenomena as a whole, and hence I quote the above passages as a sample of statement which must engage the attention and respect of the psychologist, if for no other purpose than to show its tenability in case that can be done.

A passage from Dr. Hodgson points in the same direction as that which I have quoted from the trance personalities. He says:—

"It is I find most difficult to use the mechanism and register clearly one's recollections. I have much sympathy for George whom we badgered to death, poor fellow. He gave me all I had to hope for in spite of my treatment of him. Now just keep your patience with me and you will have all you could ask for. Understand?"

"George" refers to the man whom Dr. Hodgson called

"George Pelham" in his Report on the Piper case and who was instrumental after his death in proving to Dr. Hodgson the truth of the spiritistic hypothesis. "George" was his Christian name, but "Pelham" was not his surname. It was after Dr. Hodgson tried the hypothesis of a dream like state as necessary to communicate that he began to understand the difficulties in the theory. He then came to the conclusion that the best course to take in the experiments was to let the communicator have his own way and not to "badger him to death." He often remarked to me that we could not get what we wanted if we kept nagging at the communicator. Here is the repetition of this conception at a moment which the detailed record shows to have been one of confusion and excitement.

As further illustration of the rapid movement of the memory from incident to incident, occasioned possibly partly by the uninhibited process of thinking on the other side and by the slow mechanical process of the writing compared with this rapid thought in their world, we may continue the passage which I have just quoted. When he asked me to have patience with him and I would get all I could ask for, I went on:—

"(Yes, I am quite willing to let you have fully your own way.)

I shall take it in spite of you. I am determined to do what I think best. Do you remember the tussle I had with you about getting that book in order?

(Yes, we had many tussles.)

Indeed we did. I am wondering if you recall some lines I wrote you once a year or two before I came when you were in the mountains for your health?

(I do not now recall them, but it is likely that I can find out because I have absolutely all your letters. Can you mention a few words of the lines?)

You remember the lines I used to quote often, running like this: 'patience is a blessing,' and your answer, and the subject of the rest. You were pleased and replied they were *apropos* of your condition."

Now just as I had said I had kept absolutely every line

Dr. Hodgson ever wrote me from the time I arranged for my sittings with Mrs. Piper in 1898 until his death at the end of 1905. There was therefore a fine chance to verify what was said here. Consequently I examined every letter written me after I broke down in June in 1901 until I left the mountains in April, 1902, and not a trace of any such lines appear in the correspondence. In fact not a word of counsel, consolation and spiritual reflection occurs in it. Nor do I recall any mental attitude of the kind in any other part of the correspondence. Dr. Hodgson's habit of indulging in sentiment of this kind, so far as I knew him, was in his Christmas cards which he regularly sent out to his friends each year at the holidays. We have then a promise to prove his identity as George Pelham had done, and in fulfillment of it an incident that is wholly false in relation to me, tho possibly true in relation to some one else, as in the instance of the "nigger talk" first referred to Myers and then corrected to Prof. James (p. 97). We can well understand why the trance personality should indicate the shock which death may occasion to the memory in the attempt to come back and communicate. The incident here quoted has the same characteristics which a delirium would have reproducing a mosaic of one's past experiences, telling enough to show that the facts are at least partly correct, as in the allusion to my being in the mountains for my health—a fact most probably known to Mrs. Piper—and another which represented a probable trait in his character but not exhibited toward me in the manner stated. I have myself witnessed just such phenomena in the deliria of the living.

Another passage has a striking interest as showing an appreciation of the problem. I have said previously that he was always on the alert for the type of fact that could not be explained by telepathy and that the message with reference to Prof. Newbold (p. 105) was not explicable by that hypothesis as applied to my mind. At my last sitting after I had ascertained from Prof. Newbold that the allusion was correct, I had also had some correspondence with a Dr. B—, who had had a sitting and to whom Dr. Hodgson had made a similar statement with other incidents of what had hap-

pened in the conversation between Dr. Hodgson and Prof. Newbold on the ocean beach. At this last sitting Dr. Hodgson brought up the subject spontaneously and soon showed what relation it had to the telepathic hypothesis by the way he spoke of it, as the reader will perceive in my quotation.

"Did Dr. B. prove my message?

(Dr. B—— found that your message to Billy about some conversation that you and he had the last time you saw him was exactly correct and he was delighted with it.)

Amen. (Yes Hodgson, and you told me the same thing twice.) What thing? Before I came over? Do you—— [remember it?]

(Yes, Hodgson.) Oh yes, I remember it well. (Good.)

There is no telepathy in this except as it comes from my *mind to yours.*

(Good. Then telepathy is at least a part of the process by which you communicate with me.)

Most assuredly it is and I had a vague idea before I came over.

(Yes, you did.)

You remember our talks about the telepathic theory of our friends' thoughts reaching us from this side telepathically."

We did have several conversations on this point and the reader may interpret for himself the psychological interest and importance of the allusion to telepathy in this connection, especially when it is related to an incident not known to myself at the time it was first alluded to (p. 105).

As I have already remarked I cannot produce this as proof of the existence of spirits, tho I think many readers will think it of the type of evidence that would constitute good proof if it were not complicated with the personal acquaintance of the communicator with the medium before his death. I have been careful to quote the incidents which certainly border on the evidential while they as certainly appear characteristic of the alleged communicator with such modifications as might naturally occur both from the unnatural conditions under which the communications must be made and from the amnesic and disturbed mental state of

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how it can account for the psychological peculiarities of the phenomena imitative of deliria and dream-like states on the other side and yet press this limitation against the only theory that can give a rational explanation of them. If the advocate of telepathy really knew anything about that process or hypothesis at all he would be ashamed to urge it with so much confidence. He would find a most imperative duty to investigate it more carefully to see if, in the real or alleged communications between the living there were traces of imperfect memories and delirious mental states on the part of agents. I shall not deny the possibility of this, but until it is shown to be a scientific fact, which the present record of alleged telepathic phenomena does not suggest, we are not privileged scientifically to urge such a process in explanation of the record under discussion. The spiritistic theory may not be the right one. With that I am not at present concerned. But it is entitled to such possibilities as commend it against the inferior claims of other hypotheses. That is all that I am urging for the moment. Hence it is, I think, that the really scientific man prefers the simple theory of fraud as the more difficult one of the three to displace. Secondary personality he sees does not account for the supernormal part of the phenomena, however it might appear to account for the non-evidential matter. It would be a curious theory which limited the explanatory functions of its process to what was relevant to spirits and wholly exclude this from matter which, tho not evidential, is characteristic of the conjectured source supposed in this case. Hence I think we may present, at least provisionally, the hypothesis of discarnate agency while we press for an investigation equally thorough with that of the past, and perhaps even more prolonged and extended in order to understand the limitations of the communications.

I have here merely hinted at the explanations of the confusion and limitations of the incidents purporting to be messages from a spirit world. I have been trying to confine the subject and the evidence to what purports to come from Dr. Richard Hodgson, but the issue at this point is so important and the misunderstanding so great that I think it

proper in this last article to diverge somewhat from the material affecting the personality of Dr. Hodgson and to discuss what is apparently the most important difficulty in the problem and in doing so to introduce general evidence from other communicators and other psychics.

I shall begin this part of the discussion by an allusion to the difficulty which it seems both laymen and scientific men encounter when asked to believe that we are communicating with spirits. *This difficulty, which is usually stated as an objection, is due to the triviality and confusion of the communications.* It occasionally takes the form of complaint that we have nothing to show regarding the conditions of life in a spiritual world. I wish to take up these matters and to deal with them as thoroughly as limited space will permit.

I think I may best take as illustrative of this difficulty some remarks of the editor of an intelligent newspaper which were published in reference to my article in the February *Journal*. They put into definite shape a number of points such as I constantly meet when discussing the question, and as the editorial treatment of the matter, tho critical and sceptical, was entirely friendly to the investigation, it may conduce to a better understanding of the whole problem to make it the subject of a careful and friendly reply.

After alluding to some statements of my own explanatory of what is necessary in proof of personal identity, which is the primary issue for the scientific man, namely, trivial incidents of a past earthly life that are verifiable, the editor of the *Providence Journal* went on with the following remarks:—

“It is perhaps best to judge the evidence present by Professor Hyslop upon this ground, altho to many persons it will seem that this is fundamentally an error. To such persons the obvious possibility of the absorption of such ‘trivial incidents’ by telepathic communication with the ‘spirit’ before his or her departure from the flesh, however impossible might be any theory of acquaintance with the facts by the ordinary means of intercourse, will serve as a serious if not a definite deterrent to the acceptance of the relation as a proof of anything. But even casting aside this basic objection and admitting the conception of Professor Hyslop to be correct, it is still impossible to see

wherein this narrative of experiments—interesting as it is—establishes the slightest link in the chain, which, in all sincerity, the investigators headed by him are endeavoring to forge. Every-portion of it relates solely, in a more or less confused manner, to the interests of Dr. Hodgson on earth. There is not the faintest indication of ‘supernormal information.’ It must be said frankly that neither in quantity nor quality does the information presented lead even to the suggestion of a ‘spiritistic theory.’ If spirits, who in life possessed the intelligence of Dr. Hodgson, talk such muddle-headed nonsense the moment they discard the flesh, then Heaven help the foolish ones of this earth.”

I shall first discuss the entire misunderstanding of the problem which this writer exhibits; a misunderstanding, however, which is shared by many others.

In the first place the telepathy which this writer assumes and refers to “absorption” by the living of the thoughts of others has absolutely no scientific evidence whatever for its existence. You cannot quote the facts purporting to be from spirits in proof of it, because they bear so definitely on the personal identity of deceased persons. You will have to get evidence not so related and there is absolutely none such of a scientific character. The thing you have to explain, is not the remarkable nature of the facts, but their uniform relation to deceased persons. Telepathy which can acquire incidents about dead people but cannot acquire any about the living is a curious capacity and perilously near being devilish. It may be so, of course, but face that issue when you propose the assumption. *Apropos* of this I may ask also how you are going to account for the trivialities and confusion on such a remarkable faculty? A power infinite in everything but access to important facts is a worse anomaly in human knowledge than spirits can possibly be. In fact you cannot rationally account for the limitation to triviality at all on the telepathic hypothesis, while this is perfectly simple on the spiritistic.

But no scientific man believes in the kind of telepathy here supposed. He will only ask for independent evidence that it is a fact before using it as a substitute for a spiritistic interpretation of facts related only to the personal identity of deceased persons. We shall simply throw upon the adher-

ent of it the responsibility for the evidence of his assumption and if that is forthcoming we shall consider it dispassionately.

In the second place, the writer's conception of the "supernormal" is wholly different from that of the scientific man and he strangely demands as proof of a future life communications which are absolutely unverifiable in the present stage of the inquiry. He complains that the evidence is confined solely to Dr. Hodgson's earthly life. This is precisely where the cogency of the facts and argument lies. We could not at present verify scientifically any statement whatever about the conditions in a transcendental world. "Supernormal" does not mean knowledge of things in a spiritual world; nor does it necessarily imply anything spiritual whatever. Many confuse it with the "supernatural," but psychic researchers adopted it to eliminate all the associations of that term and to mean something *not* acquired in a normal way. It is a purely negative term, implying nothing definite about either the "supernatural" or anything in a transcendental world. In other words, "supernormal" means and only means beyond or transcending normal sense perception. It does not mean any special view of what is beyond and it does not in any respect imply the spiritual, even tho this happen to be included in it after the investigation has gone far enough to justify that belief. It means nothing more than the fact that we have gotten something which cannot be explained as having a sensory origin, that is, an origin in normal sense perception. All that is verifiable must either have been acquired by the sense perception of the subject or must exist in the memory of living persons. The nature and conditions of a spiritual world and its life are not so verifiable, and no intelligent man would expect or demand, as evidence, communications of this kind in proof of a spiritual world, to say nothing of the impossibility of making it intelligible if communication about it were tried.

It is the last objection which always seems the most cogent to the sceptic. The writer thinks that intelligent persons like Dr. Hodgson would not or ought not to talk such "muddle-headed nonsense." I shall confidently reply at this

point that the best part of our evidence for the spiritistic hypothesis is just this nonsense. What the critic thinks is a fatal objection is our best proof. That is a contention which may surprise many an objector, but it is one that I advance and I am certain that it will put the sceptic to his wits to sustain his assumption that intelligent men would do much better than the evidence seems to indicate. I shall boldly challenge any successful defense of the writer's position.

Now if Dr. Hodgson was so intelligent a person how would the critic account for the "absorption by telepathy while in the flesh" of exclusively trivial incidents? On the critic's assumption we ought to have had very intelligent messages, intelligent after the type of his conception. But instead of that we have what are alleged to be exclusively trivial facts. On the other hand, if the alleged communicator had not been an intelligent man, according to the critic's point of view we might explain the limitations of the messages. But he concedes that Dr. Hodgson's earthly life was intelligent and admits the exclusive limitation of the incidents to that life.

But I shall not dwell on dialectics of this kind as they are not important. What we have to realize is two or three fundamental things in this problem, which I shall have to reiterate again and again in order to have the point made in the spiritistic hypothesis that is here defended.

I recur again to the conception of the supernormal. I said and I repeat that it denotes the acquisition of information by some other means than normal sense perception. With this view in mind I shall again define the problem which is before the advocate of the spiritistic theory.

There are three fundamental conditions of a spiritistic hypothesis. (1) The information acquired must be supernormal, that is, not explicable by normal perception. (2) The incidents must be verifiable memories of the deceased persons and so representative of their personal identity. (3) The incidents must be trivial and specific—not easily, if at all, duplicated in the common experience of others. Any other

kind of facts will be exposed to sceptical objections which may be unanswerable.

The point of view which the psychic researcher has to take is that of the materialist. That is, he must assume that the materialistic theory has the first claim to consideration and that the facts must at least be inconsistent with its claims in order to obtain any fulcrum for the spiritistic view. Now the materialistic theory maintains that consciousness is a function of the brain and so perishable with it. This view is universally conceded for the various functions of the bodily organism, such as digestion, circulation, secretion, etc. All these are admittedly organic functions and so perishable with the body. If consciousness is a similar function it has the same fate. Now since we have no evidence, apart from the alleged phenomena on record by psychic researchers, that consciousness can exist without a bodily organism, we have to ascertain, if possible, if the phenomena so alleged point to its survival. If they do, the materialistic theory cannot be sustained and the case is proved. Men may differ as to the nature of the facts, but, their supernormal character once admitted, the issue is clearly defined and open to discussion. Any facts, no matter what their character and no matter what the logical consequences, that supply the three characteristics mentioned, supernormality, relevance to personal identity of deceased persons, and specific triviality, will be relevant to the conclusion which the spiritist draws and must be entitled to fair consideration. But we cannot assume that alleged communications should be anything more than proof of identity, and we are entitled to assume that they must be this because it is a primary and essential condition of believing in the existence of spirits. The messages may be insane, if you like, but they must be supernormal, specific and relevant to the identity of deceased persons. What we shall make of such a life is not our business as scientific men at the outset of our problem. What use it may be does not enter into any conception of the matter at first except that of intellectual snobs and aesthetes. We have to explain the facts and accept the consequences. We shall show the use of the conclusion later in the work. At present the question

is, not whether we are beings of superior intelligence after death, but whether consciousness survives death at all, and once convinced of that we can take up the problem of the nature of that survival, its limitations, if any, the perplexities attending the kind of messages, their confusion and triviality, and the rarity of the phenomena. But these characteristics are not objections to the hypothesis; they are only additional issues *within* it. They are questions only after admitting it, not facts opposed to it. This I think can be made clear in the sequel.

Now admitting that fraud has been excluded from consideration of such facts as this series of articles records I think every intelligent reader will admit that they conform to the three conditions of a spiritistic hypothesis. I shall not here urge that they prove it. I simply say that these three conditions have been satisfied. We may have to satisfy other conditions. I leave that matter to those who do not start with the assumed truth or possibility of the materialistic theory of things. I am here testing only the theory of materialism. I think, therefore, that the satisfaction of these three conditions at least throws a doubt upon materialism as an explanation of consciousness, and the next question is to account for the peculiar character of the facts which seem to refute that theory.

I think every one who reflects a moment will admit that only trivial facts will prove personal identity, whether of the living or of the dead. If it be doubted the experiment has only to be tried, and in a large system of them some years ago with Columbia University students and professors I showed that rational men would select incidents quite as trivial, or even more trivial, to prove their identity over a telegraph wire. This circumstance, I think, removes all force of the alleged objection to spirit messages on the ground of mere triviality.

But I am going frankly to concede that it is not the bare fact of triviality that gives the trouble. It is the two facts of (1) *persistent* triviality, and (2) confusion in the incidents, presumably suggesting a degenerated personality very different from the living person we knew in his best estate. This

is the perplexity which we have to face and which is implied in the article which I have quoted from the *Providence Journal*.

It is here that I propose to urge the fundamental feature of a spiritistic theory, one that is an essential part of that hypothesis for certain types of mediums. I shall call them the "possession" type as distinguished from the subliminal type. The term is tentative, tho it represents a distinction between the phenomena which I have neither time nor space here to discuss, and I make it in order not to be taken as asserting or supposing that the view which I shall present assumes a universal condition of the phenomena. But I want to emphasize the adjunctive hypothesis which I mean to elaborate somewhat as one which explains away all the objections and difficulties that the sceptic has been in the habit of presenting against the spiritistic theory. Hitherto there has been no opportunity to present and discuss this aspect of the problem in a public way. The popular periodicals want sensational matter, and care little for important truths. The scientific journals have lived in such contempt of the whole subject that they would not permit the discussion of it, and so we have had to remain silent for lack of means to discuss this fundamental feature of the theory before intelligent readers. Fortunately we have now an opportunity to present it and to ask consideration of it.

What I refer to is the explanation of the persistent triviality and confusion of the communications which purport to come from the discarnate. I shall premise, however, that this accusation that the communications are always so trivial and confused is in fact not true. No doubt it appears so from the examples which we publish and discuss. On this account I can respect the difficulty on the part of all who have not made a special study of the phenomena. But the fact is that the communications are not always trivial as is supposed. There are two decided limitations to this accusation. The first is that the question of triviality depends wholly upon the point of view assumed in the problem. If the communicator realizes that he has his identity to prove he will necessarily limit himself to trivial recollections, assuming that he can

control his state of consciousness at the time of his communications. Those who read the Piper case carefully will discover that the phenomena have all the appearance at least of being organized efforts on the "other side" to prove the identity of those who have passed away. The triviality thus becomes so important as to lose all the imputations implied by that term and so show a rational effort to solve the problem, an effort adjusted to the very needs of the issue. This is particularly noticeable in the communications of Dr. Hodgson. If the reader will simply study the facts in this series of articles in a careful and patient way he will find that there is a characteristic consciousness of this view of the matter which has not so clearly characterized any other communicator, unless we except George Pelham. The second limitation to the accusation is the fact that the statements which are not trivial and confused, very often, if not generally, lack evidential character. All communications about the other life, about the first experiences after death, about the laws of life and action on the "other side" are worthless as evidence of the supernormal, and the student of abnormal psychology would consign us to bedlam if we put this sort of thing forward as evidence of spirits. Consequently we have to select the incidents which have a supernormal character and which cannot be explained by abnormal psychology in order to present any support whatever for the existence of spirit. The argument is that, having been acquired from some external source, the information, owing to its relation to the personality of deceased individuals, can best be attributed to that source. The non-evidential matter has to be ignored until we are obliged to recognize its unity with the supernormal incidents. This non-evidential matter exists in large quantities in the Piper and similar records, but cannot be used in discussions affecting the integrity of spiritistic theories. The assertion, therefore, that the matter is always trivial is not exactly true, and the circumstance gives us a vantage ground when the time comes to discuss other than evidential problems.

I agree, nevertheless, that it is natural to complain of the triviality and confusion in the evidential matter. The want

of a satisfactory explanation of them keeps back the acceptance of the spiritistic hypothesis from many a scientific man, and hence I shall here state a view of the phenomena which I think completely removes the perplexity. Whether it is true or not remains to be shown in the future, but it can be put forward as a working hypothesis and its applicability to the facts on record and tested by the extent of its fitness thereto.

The general supposition which, to the mind of Dr. Hodgson and myself, explains the persistent triviality and confusion of the messages is that *the communicating spirit at the time of communicating (not necessarily in his normal state in the spirit world), is in a sort of abnormal mental state, perhaps resembling our dream life or somnambulant conditions.* We cannot determine exactly what this mental condition is at present and may never be able to do so, but it can be variously compared to dream life, somnambulism, hypnosis of certain kinds, trance, secondary personality, subliminal mental action, or any of those mental conditions in which there is more or less of disintegration of the normal memory. Ordinary delirium has some analogies with it, but the incidents are too purposive and too systematic in many cases to press this analogy to any general extent. But the various disturbances of the normal consciousness or personality in the living offer clear illustrations of the psychological phenomena which we produce as evidence of spirits when these phenomena are supernormally produced.

But this hypothesis does not explain all the confusion involved. There is the more or less unusual condition of the medium, mental and physical. The medium through which the messages purport to come is in a trance condition, and when not a trance the condition is one which is not usual, and perhaps in the broad sense may be called abnormal, though not technically this in any important sense. This condition offers many obstacles to perfect transmission of messages. It is illustrated in many cases of somnambulism in which the stream of consciousness goes on uninhibited, and when this is suppressed, as it is in deep trances, the difficulty is to get systematic communications through it. Add to this the fre-

quently similar condition of the communicator, according to the hypothesis, and we can well imagine what causes triviality and confusion. The student of abnormal psychology will recognize the applicability of this view at once, even tho he is not prepared to admit that it is a true theory.

There are two aspects of such an hypothesis which have to be considered. They are its fitness or explanatory character, and its evidential features. They are quite distinct from each other. The hypothesis might fit and yet have no evidence that it was a fact. I think, however, that all who are familiar with abnormal mental phenomena will admit without special contention that the hypothesis will explain the triviality and confusion of the alleged messages, but they will want to know what evidence exists for such a view. It is to this aspect of the theory to which we must turn.

Dr. Hodgson had discussed this supposition in his Report on the Piper case in 1898. It is therefore not new, and some incidents in his communications seem to point to the influence of this view on his messages. I shall quote one passage from his Report in illustration of the hypothesis and of some of his evidence for it.

"That persons 'just deceased,' " says this Report. (p. 377). "should be extremely confused and unable to communicate directly, or even at all, seems perfectly natural after the shock and wrench of death. Thus in the case of Hart, he was unable to write the second day after his death. In another case a friend of mine, whom I may call D., wrote, with what appeared to be much difficulty, his name and the words, 'I am all right now. Adieu,' within two or three days after his death. In another case, F., a near relative of Madame Elisa, was unable to write on the morning after his death. On the second day after, when a stranger was present with me for a sitting, he wrote two or three sentences, sayings, 'I am too weak to articulate clearly,' and not many days later he wrote fairly well and clearly, and dictated also to Madame Elisa, as a man, an account of his feelings at finding himself in his new surroundings. Both D. and F. became very clear in a short time. D. communicated later on frequently, both by writing and speech, chiefly the latter, and

showed always an impressively marked and characteristic personality. Hart, on the other hand, did not become so clear till many months later. I learned long afterwards that his illness had been much longer and more fundamental than I had supposed. The continued confusion in his case seemed explicable if taken in relation with the circumstances of his prolonged illness, including fever, but there was no assignable relation between his confusion and the state of my own mind."

The allusion in this passage to the effect of the shock of death recalls the passage quoted above (p. 189) and representing Rector, the control, as remarking this effect to me as an apology for the confused and fragmentary communications from Dr. Hodgson himself. But as Mrs. Piper at least had the opportunity to read, and perhaps actually did read the whole of Dr. Hodgson's Report, we cannot speak of the incident as evidential. It is merely consistent with an hypothesis based on other grounds. But the allusion to Mr. Myers in this connection, as the reader will see by referring to the passage quoted, has some pertinence. It is true that Mr. Myers never accomplished by way of communication what was expected of him and what he himself expected before his death to do. The explanation of his failure is perfectly rational, tho not evidential.

But the proper evidence for this dream life or semi-trance and somnambulic condition will be found in incidents which also contain supernormal facts. I quote one of remarkable interest. A man who had had sittings with Mrs. Piper before his death, some time after his decease, which took place in Paris, turned up as a communicator without Mrs. Piper having known of his death. He had always been perplexed by the confusion and fragmentary nature of the messages of his deceased friend George Pelham. When he himself became a communicator it was some time before he was able to communicate clearly. When he could communicate he delivered the following message to Dr. Hodgson:

"What in the world is the reason you never call for me? I am not sleeping. I wish to help you in identifying myself. I am a good deal better now."

(You were confused at first.)

Very, but I did not really understand how confused I was. I am more so when I try to speak to you. I understand now why George spelled his words to me."

The allusion to George Pelham's spelling out his words is an evidential incident, as it was verifiable and recognizes after death the explanation of confusions which he could not understand while living. A similar tho not evidential passage came from this George Pelham himself. It represents the point of view which I am advancing to account for the curious nature of the messages, and was perhaps the communication which suggested the theory to Dr. Hodgson. I quote it from the latter's Report.

"Remember we share and always shall have our friends in the dream life, *i. e.*, your life so to speak, which will attract us for ever and ever, and so long as we have any friends *sleeping* in the material world;—you to us are more like as we understand sleep, you look shut up as one in prison, and in order for us to get into communication with you, we have to enter into your sphere, as one like yourself asleep. This is just why we make mistakes as you call them, or get confused and muddled, so to put it H."

At this point Dr. Hodgson read over the automatic writing to indicate that he had gotten the message and how he understood it. The communications then went on.

"Your thoughts do grasp mine. Well now you have just what I have been wanting to come and make clear to you, H., old fellow.

(It is quite clear.)

Yes, you see I am more awake than asleep, yet I cannot come just as I am in reality, independently of the medium's light.

(You come much better than the others.) Yes, because I am a little nearer and not less intelligent than some others here."

At one of Dr. Hodgson's later sittings the same communicator, George Pelham, used the word "prisoned" in a passage in which "prisoning" was in Dr. Hodgson's view the

more correct term, and he suggested the correction. George Pelham broke out with the reply:—

“ See here, H., ‘ Don’t view me with a critic’s eye, but pass my imperfections by.’ Of course I know all that as well as anybody on your sphere. I tell you, old fellow, it don’t do to pick [out] all these little errors too much when they amount to nothing in one way. You have light enough and brain enough I know to understand my explanations of being shut up in this body [that of the medium] dreaming as it were and trying to help on science.”

The possibility of all this every reader must admit, when he has once felt the force of the supernormal matter in favor of the spiritistic theory, tho he will rightly hold that it is not evidence of any conclusive kind. But it hangs together well with the character of the messages in all cases, and when we recall our own power to tell something of the mental status of a man who is talking to us or whose book we are reading we may well admit that the confused and fragmentary nature of the messages suggest and confirm the view taken in these communications.

I go next to some of the communications *from* Dr. Hodgson, as narrated in this series of articles. I need refer only to the incident of the “ nigger talk ” (February Journal, p. 97). in which the amnesia, or disturbance to memory, was clearly illustrated, unless we can assume that the cause of the confusion was the mental and physical mechanism of Mrs. Piper through whom the message had to come. A better instance is the following:

A certain gentleman was a member of the Board of Trustees of the American Institute for Scientific Research and Dr. Hodgson knew both the man and this fact of his membership. This gentleman resigned from the Board some months after the death of Dr. Hodgson, a fact which was most probably not known to Mrs. Piper. In one of my sittings the following occurred:

“ Is X. with you?

(No, he resigned.)

What for? I thought so.

(Well, Hodgson, it is best not to say publicly.)

I am not public, am I?

(Well, it would stand in my record, Hodgson.)

Oh, of course. I understand."

Now the interest of this incident lies in this simple fact. Dr. Hodgson was familiar for eighteen years with the record of Mrs. Piper's sittings, and for ten years with the careful record of what was done in both speech and writing. Here he is apparently wholly unaware of what is going on in the communications. His mental condition has apparently made him oblivious to the fact of record, or what the trance personalities or controls call "registering" a message. Amnesia had come on as an accident or concomitant of the condition necessary for communicating, at least for all that affected the unnecessary parts of his communications. The control of the stream of consciousness is not so perfect as in the earthly life. The reasons for this cannot be made clear here, but the psychiatrist will understand it from his knowledge of uninhibited mental processes.

One of the best illustrations of this is Rector's statements of the reason for the difficulties of communicating, as the reader may have noticed above (p. 189). The passage, of course, is not evidential, but when the spiritistic hypothesis has been rendered rational by evidential matter it is not unreasonable to examine statements of this kind with patience and to give them the status of a working hypothesis to ascertain whether it may not be confirmed by other characteristics of the phenomena.

I quote some statements communicated at the sitting of February 27th, 1906. After a question that I had asked regarding a certain word that would bear on his identity, Dr. Hodgson alluded to the danger of "making a botch" of his messages and broke out with the statement: "It is so suffocating here. I can appreciate their difficulties better than ever before." Here he was intimating ideas which he held as to the difficulty of communicating before he himself passed away, and he had often compared the influence of the conditions to that of mephitic gases, and we know what effect they have on the integrity of consciousness. A few minutes after the deliverance of this statement, and with it in mind, I

asked if we had conjectured the difficulties fairly well. The reply was: "We did surprisingly well. I was surprised enough," and then at once passed to communications about his own handwriting which had often been illegible to me when he was living. The admission here of suffocation points to the hypothesis which I have advanced, tho in no way proving it, and his manner of admitting the correctness of our view regarding the difficulties is a fact consistent with the hypothesis.

We have only to study dreams and deliria in order to understand the influences which tend to produce confusion and fragmentary messages. If accidents and shocks in life which are less violent than death disturb the memory, as we know they do, the student of abnormal psychology being perfectly familiar with the phenomena in numerous cases, would expect that so violent a change as death would disturb memory and reproduction still more seriously. Add to this the mind's freedom from the body with all the physiological inhibitions cut off, and we might well expect less control of the processes which recall the past in the proper way for illustrating one's identity. This disturbance might not last indefinitely. The individual might fully recover from it in a normal spiritual life, tho the time for this recovery might vary with individuals and with the circumstances of their death. But the recovery of a normal mental balance in the proper ethereal environment on the "other side" would not of itself be a complete guarantee of its retention when coming into terrestrial and material conditions to communicate. We may well suppose it possible that this "coming back" produces an effect similar to the amnesia which so often accompanies a shock or sudden interference with the normal stream of consciousness. The effect seems to be the same as that of certain kinds of dissociation which are now being studied by the student of abnormal psychology, and this is the disturbance of memory which makes it difficult or impossible to recall in one mental state the events which have been experienced in another.

For at least superficial indications in the records that this is the case I shall simply repeat my reference to the first part

of this article in which I quote at such length the fragmentary and confused messages purporting to come from Dr. Hodgson. I need not requote them here. They at least apparently illustrate in a clear manner the point I am making.

Nor do I rely upon the Piper case alone for evidence of the conditions here conjectured. I have had similar statements made through two other private mediums, whom I have quoted in this series of articles. In some cases the language is identical with that used through Mrs. Piper, tho its use in Mrs. Piper was not known by the other person through whom it came.

One good illustration of this abnormal mental condition on the part of communicators is found in an incident told me by Dr. Hodgson before his death and which I have mentioned elsewhere in another periodical. It was the incident of a communicator telling through Mrs. Piper a circumstance which he said had represented some act of his life. But inquiry showed that no such act had been performed by him when living. But it turned out that *he had made the same statement in the delirium of death.* It is especially noticeable in certain forms of communication of the "possession" type that the last scenes of the deceased are acted over again in their first attempts to control or communicate. The mental confusion relevant to the death of my father was apparent in his first attempt to communicate through Mrs. Piper, and when I recalled this period of his dying experience this confusion was repeated in a remarkable manner with several evidential features in the messages. Twice an uncle lost the sense of personal identity in the attempt to communicate. His communications were in fact so confused that it was two years before he became at all clear in his efforts. He had died as the result of a sudden accident. Once my father, after mentioning the illness of my living sister and her name, lost his personal identity long enough to confuse incidents with himself and his earthly life with those that applied to my sister and not to himself. The interesting feature of the incident was that, having failed to complete his messages a few minutes previously, when he came back the second time to try it again, Rector, the control, warned me that he was a

little confused, but that what he wanted to tell me certainly referred to my sister Lida. Then came the message claiming experiences for himself when living that were verifiable as my sister's. On any theory of the facts a confused state of mind is the only explanation of them, and when associated with incidents of a supernormal and evidential character they afford reasonable attestation of the hypothesis here suggested.

I shall give one long and complicated instance of this confusion in an incident having great evidential value and yet showing remarkable confusion involving apparently the loss of the sense of personal identity and the correction of the error in the first allusion to the incidents.

At the sitting of June 6th, 1899, (*Proceedings*, Vol. XVI, pp. 469-470), I thought I would test the telepathic theory by asking of my father incidents that had occurred before I was born and that my two aunts, then living, would know. I made this request and was told at once that this would not be so difficult a thing to do. In a few moments several things were communicated, one of which was verifiable and one of which came within my memory as an incident told me, not as remembered personally. Then one of the aunts was mentioned by name, Eliza, and an incident told which I could not verify. Then the communicator at once broke out into the following clear statement, purporting to come from my father:—

“I have something better. Ask her if she recalls the evening when we broke the wheel to the wagon and who tried to cover it up so it would not leak out, so to speak. I remember it as if it happened yesterday, and she will remember it too.”

When interrogated as to the truth of this my aunt said that no such accident had ever occurred in the life of my father and herself. The consequence was that in my Report on the Piper case, published in 1901, I had to say that the incident was wholly false or unverifiable. No ascertainable meaning was then to be obtained with reference to its real pertinence.

On February 5th, 1900, at another sitting this aunt was

again spontaneously mentioned by my father purporting to communicate and I made some statement about my difficulty in getting verification for some of the incidents he had told of their early life, telling him of her dislike and opposition to the whole subject. There came the following response through the automatic writing of Mrs. Piper:—

"Oh, I understand. Of course, I see clearly. Well, tell her I do not intend to say anything which would be distasteful to her, but if she will only help me in my recollections of our childhood days it will be doing nothing but right, and it will help to prove my true existence to you. James, I am your father, and there is no gainsaying it.

What I would now ask is that Eliza should recall the drive home and—let me see a moment—I am sure..... but it was one of shafts, but the wagon broke, some part of it, and we tied it with a cord. I remember this very well. Do you remember old Tom?"

Now Tom was the name of a horse in my time and long after the childhood of my aunt Eliza, and he died somewhere about 1880. He had no connection with any drive that my father could have taken before I was born. The reader, however, will remark the abrupt play of memory in this matter, the exhibition of uninhibited association which is characteristic of a dream like state of consciousness.

But when I asked my aunt Eliza about the accident it was again denied as never having occurred in her life with my father, nor with any one else so far as she knew. I had, therefore, to declare this false.

On June 3rd, 1902, I had another sitting with Mrs. Piper and my uncle, who had been such a confused communicator in my earlier experiments, turned up, so to speak. He began some confused messages and I determined to ask a test question of his identity. But before continuing the statements of the record I should detail an incident that occurred with this uncle and myself the day after my father's death. He had married this aunt Eliza, my father's sister.

My father died on Saturday. On the Sunday following, while my father was lying a corpse in this uncle's house, a telegram came from Chicago which had to be delivered in

the country. My uncle and I took a buggy and went into the country to deliver the telegram. While passing a negro boy with a goat and wagon the horse shied, turned the buggy over, dragged it over both of us—my uncle holding on to the lines—injured the wheels, broke the shaft and the harness, and we had to tie them up with straps and strings. When we got home it was dusk, and we resolved to say nothing about the accident to any one in the house. But both of us were so badly injured that we could not conceal it longer than the next morning, that of the funeral. I was six months getting over the effects and my uncle perhaps as long.

When my uncle came to communicate on this occasion of June 3rd, 1902, I had these incidents in mind when I resolved to ask my test question. I now quote the record.

"(You and I took something together, you remember, just after father passed out.)

You are thinking of that *ride*. I guess I do not forget it. My head is troublesome in thinking. I hope to be clearer soon. This is my second attempt.

(You can tell what happened in that ride when you can make it clear.)

I will. Do you remember a stone we put together. Not quite right. I'll see you again. Farewell. He has gone out to think." [Last remark by Rector in explanation of the confusion.]

The next day this uncle returned to the task and began with incidents that were not verifiable in my experience and that were as confused and erroneous as that which I have been quoting. I repeated my question to bring him back to the subject.

"(Please to tell me something about that *ride* just after father passed out.)

Your father told you about it before, but had it on his mind, Eliza.

(If you can tell it, please to do so.)

Do you remember the stone we put there. (Where?) At the grave.

(Whose grave?) Your father's. You mean this ride. (No.)

I think we are thinking of different things. You don't mean that Sunday afternoon, do you?

(Yes, that's right.)

Yes, I remember well the breakdown, etc."

The communicator then went on in the most fragmentary way and alluded to breaking the harness, the wheel, said we had a red horse and that it had been frightened by a dog [it was a goat], that we tied the broken harness with a string and got home late in the evening, remarking: "Oh, I am your uncle all right."

It would take up too much space to give the detailed account which is very confused. But the communicator specified the main events in the incident of our experience at the time mentioned. They were all substantially correct, except the reference to the dog, most of them exactly correct.

The most important thing to remember about this set of incidents is that they correct an error in my original Report and do it in a way to indicate that the first attempt was associated with an unusual mental state on the part of the communicator. Of course, the whole incident depends for its value on the exclusion of fraud from its character, and as we assume that this has been done we do not take that hypothesis into account here in the discussion. Accepting the exclusion of fraud the incidents represent one of the best evidential cases that I know for the exclusion of telepathy from their explanation. The event, too, explains the meaning of the confused statements by my father. My uncle, if I may state the matter constructively in regard to the "other side," had given the incident to my father who was a better communicator, thinking that it would identify him to me and his wife, my father's sister Eliza. But in his mental confusion my father gave as an incident in his own life before I was born one that had occurred with me and his brother-in-law the day after his own death, and this error is corrected by my uncle long afterward and amidst nearly as much mental confusion as that in which the original error was committed. There is here more or less evidence of the loss of the consciousness of personal identity, a condition quite closely resembling that of delirium, and that certainly characterizes

most of our dreams. Only the relation of the incidents is wanting in the first mention of it to indicate its meaning and that relation is concealed by the failure to indicate that the experience was that of some one else than the narrator.

What first strikes one in the incident is the absurdity of explaining it by any form of telepathy, assuming that the facts guarantee the existence of supernormal information, and with the exclusion of that hypothesis we have no alternative to the admission of the spiritistic with its accompaniment, in this instance, of some other difficulty than mediumistic obstacles to the transmission of the message. No doubt there are hindrances to clear communications in the physical and mental conditions of the medium. But in this instance the claim, implied in the message as I received it from my father, that the incidents were personal experiences associated with his life before I was born and the abruptness of their introduction in connection with events with which they were not historically associated indicates a phenomenon exactly like dreams and deliria, recognizable by any one who has studied psychology. Assuming then that this instance, with others, indicates some unnatural mental state as a condition of communicating, at least in "possession" types of mediumship, we have a perfectly rational explanation of the persistent triviality and confusion in the messages. In fact the detailed records of such phenomena have only to be patiently studied in order to give the phenomena that intelligibility and rationality as spiritistic communications which cannot be appreciated on any other hypothesis, and this because the nature and limitations of the communications are such as we might expect from human personality laboring under difficulties which are not so apparent on other theories, especially as the assumption of telepathy must face the contradiction between its immense powers to account for the true facts and its limitations in the errors.

One incident in the communications by George Pelham about Dr. Hodgson bears on the main point. There is evidence—too complicated to detail in this paper—that the communicator is less disturbed mentally (and perhaps not at all after a certain period of time) in his normal state on the

"other side" than when communicating. I quoted the instance (p. 128) in which George Pelham said regarding Dr. Hodgson, that "normally he is all right, but when he comes into our wretched atmosphere he goes all to pieces." If we take the various records in my possession representing apparent attempts on Dr. Hodgson's part to communicate through other mediums than Mrs. Piper it is clear that this statement of George Pelham is perfectly true, and that he does better through Mrs. Piper than elsewhere, tho he has more difficulty even there than many other communicators.

But instead of producing evidence of this sort which many may question altogether, we may look at the situation in another way. We may concede for the sake of argument that all this is not proof, tho some of the incidents containing supernormal information and characteristics of mental confusion at the same time can hardly be refused evidential value in reference to the claim here made. But not to insist on this way of discussing the hypothesis, there is one method that the scientific man cannot dispute. This is to present **the case in the light of a working hypothesis.** This means that we shall simply ask if the hypothesis does not actually fit the facts and then try its application to see if it will remain consistent with them throughout. That is to say we may say to ourselves, "Let us see if it will actually explain the perplexities which are suggested by all this triviality and confusion." If we find the hypothesis fitting the facts we recognize that it is the correct one to entertain until we find reason to reject it.

Now if intelligent people—and this means those who are familiar with secondary personality, with dream states and deliria, and with abnormal psychology generally—will only imagine the possibility of what is here supposed and then study the detailed records with a view of ascertaining whether it fits enough of the facts to explain their perplexities on the points mentioned, I am confident that they will find the whole subject clear up, and its perplexities yielding to a perfectly simple conception of their cause, tho they will find the same difficulties in explaining certain specific details that any hypothesis has to meet.

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I have occupied attention regarding the conditions affecting the communicator in the process of sending messages from a transcendental world. These were supposed to account for the confusion and triviality of the messages. I shall say, however, that the dream-like trance of the communicator is not the only cause of the characteristics in the messages that have so long given rise to objections against the spiritistic hypothesis. There is another and just as important a source of the confusion and possibly of the error in the communications. This is the mental condition of the medium. That this should in some way affect the communications would, perhaps, be admitted without dispute by any one who was familiar with psychology, especially of the abnormal type. But the point to be decided would be that which regards the nature of that influence and in what special respect the communications are affected by that mental condition. In general the simple answer to this query would be that it would most naturally vary with the condition in which the medium was at the time.

We must remember that the idea of a trance is not a fixed and clear one. Trance is but a name for an exceedingly fluctuating condition and that is not exactly the same in different mediums. The effect of this condition on messages intromitted into the psychic's mind will vary with the nature of that trance. If the medium remains normally conscious the first question to be raised would be whether the cleavage between the supraliminal or ordinarily normal consciousness and the subliminal or subconscious mental activities is great enough to exclude the normal interpreting and other processes from modifying the thoughts introduced into the mind from the outside. In some cases the messages enter the normal consciousness either as a condition of their delivery or as an incident of it. In others they are delivered without any apparent knowledge of their coming or of their nature. On the other hand if the supraliminal consciousness is suspended the subconscious action of the mind may reproduce all the influences of the normal mind except its memory of their occurrence or of the messages. Only when the trance extends to the subconscious processes can we expect the re-

moval of the interpreting action of the mind through which messages otherwise come. Even then we generally or always find the existence of limitations determined by the habits and experience of the medium, such as the spelling, style of writing, and even the use of terms. I have often seen the same message through different mediums expressed in different terms characterized by the difference of mental habits in the cases. Thus a medium who is in the habit of using the word "Sunday" in her normal life will most likely employ this term—not always, as much depends on the depth of the trance—while one used to the term "Sabbath" may employ that for the same message. I know one that was accustomed to spell the word "*coughs*" thus, "caughts" in her normal state, and it was so spelled in the trance, tho the communicator would never have so spelled it, and in this case there were many supernormal incidents accompanying the language and automatic writing through which they came. In another the term "agoing," which was the natural expression of the medium's normal life for the idea conveyed, was given in the same sentence which had "going" in the case of Mrs. Piper. In still another the automatic writing would produce one word and the normal consciousness would think of another and synonymous or similar word.

All these when they occur show unmistakable influences from the mind of the medium upon messages intromitted into it. All that remains after the admission of the fact of this influence is the determination of the extent of it by the study of actual and concrete instances. I shall devote a little time to the study of the phenomena of Mrs. Verrall which were published in the last Report of the English Society. It is one of the most important documents in this respect that has been published by the Society, tho it does not give as much of the detailed record as is desirable.

The important fact to remember is that Mrs. Verrall does not go into a trance, but remains normally conscious when the automatic writing is done. It is also just as important to remember that we do not require to hold any special theory of interpretation regarding the phenomena occurring in her case. We may accept telepathy as an adequate ex-

of abnormal mental conditions affecting the character of the messages.

We have, therefore, the following conception of the process in communications purporting to come from deceased persons, at least in one type of medium, namely, the "possession" type. First the communicator is in a dream-like or somnambule state, and communicating his thoughts to the trance-personality or "control." Then there is the "control," whether spirit or subconscious state, representing also a trance condition on any theory and receiving the super-normal information and transmitting it through the mental conditions of the medium. Then there is the trance condition of the medium involving the suspension of the normal mental functions with all the disturbances usually affecting such a condition. Sometimes also the communicator purports also to have another intermediary through whom the messages are sent to the "control" and subjecting them to still further modification. This was the case quite frequently in some of my experiments when one of the communicators had George Pelham to act as this intermediary between himself and the "control." It matters not what theory we hold of the phenomena this is the psychological form which they took, and it is this which I am emphasizing rather than the spiritistic hypothesis.

In addition to these general conditions there are various degrees and stages of them, along with inter-cosmic conditions affecting the transmission of messages from spirit to medium or personality to personality. For instance, in the possession type of medium the trance is a deep one and the communicator seems to be affected very distinctly with some form of fluctuating amnesia or defective memory, and the difficulty is to control one's mental processes sufficiently to communicate at all. On the other hand, there is the subliminal type of medium which represents a less deep condition of trance, if, indeed, there is any of this at all. In such cases the mind of the medium is less in rapport with a transcendental world than the possession type and so naturally modifies the communications by all sorts of perceptive and interpreting processes. Apparently the communicator in

such cases is clearer and less affected by the conditions of communicating. But what he gains by this situation is lost by the amnesia when he comes to communicate through the possession type. When we add to these circumstances the fact that all sorts of cerebral complications in the transmission are involved and may avail to disturb the integrity of the communications we may well wonder how any form of communication whatever is possible. The confusion might well be much worse than it is.

Then again the mode of communication is not what it commonly seems. In the possession type it is usually automatic writing that serves as the process of transmission, in so far as we know it on this side. What it is on the other is not apparent on the surface, but seems, after a study of a large record, to involve something like telepathy between the spirit and the medium. For instance, communicators do not always refer to it as *speaking*, but often as *thinking*. The distinction is often implied in the phrase "this way of speaking," and various hints and statements indicate that the process of communication between the living has no clear analogies with that necessarily assumed in these phenomena. Whatever they are, they indicate on their surface something different from the familiar, and various circumstances suggest the existence of analogies with telepathic agencies and the presence of a dream-like mental state in the real or alleged communicator. On the other hand, if the subliminal type of medium is studied we find more definite evidence of an interesting and unusual condition affecting the messages. If the communications take the form of descriptive speech by the medium it is noticeable that they seem to be describing what they see, and odd enough are the implications, very often, of these descriptions. The medium seems to be looking at objects and describing them as in real life. It is precisely this simulation of the material world and the real or apparent reproduction of "spirit clothes" and various material characteristics that we should naturally suppose were cast off by death that gives so much offense to the man of intelligence and common sense, especially if he has any sense of humor.

But it is not at all necessary to take these descriptions as they appear. They may be the result of telepathic messages from the living or dead converted into phantasms or hallucinations by the subliminal activities of the medium through whom they come. This view does not require us to suppose more than a thought world beyond the grave converted into apparent reality by the process necessary to establish a connection between the material and the spiritual world. In the dream, somnambulist, or hypnotic life of all persons the subconscious processes reproduce ideas or mental states in the form of hallucinations. They are, of course, not of that persistent type that indicates a morbid condition, but they are just as apparently representative of reality as normal sense perceptions. Now, if ideas from outside minds can be transmitted to the living, whether in trance or other unusual condition, as the process is not one of sense perception, but some supernormal action, it would be most natural to look in subliminal mental action for the agency through which the extraneous thought is transmitted or expressed, and as subliminal action is so closely associated with hallucinatory functions foreign thoughts might appear as realities just as hallucinations do and yet not represent those realities any more than do hallucinations. Suppose, then, a dream-like state of the dead when trying to communicate and a subconscious state of the medium through which the thought must be transmitted, and we might well expect all the appearance of realities, as they are described in mediumistic phenomena. The incidents of one's past life may be simply thought on the "other side" and as their telepathic impression on the subliminal mind of the medium results in a phantasm, an apparent reality to the medium, we ought to expect descriptions reproducing the features of a material world, without its characterizing such as a fact.

Let me take as an example the message which I received through Mrs. Smith (Cf. p. 137). "Another person is here from the family circle; a little boy four or five years old. He is grown up. He wears a little blouse and little pants like knickerbockers." Superficially such a communication, which exactly describes my brother and his clothes when he died

forty years ago, represents an apparently material world of an absurd sort. The circumstances enable me to treat the incident here as not wholly due to chance. But if I am expected to believe that ghosts have clothes I should have great difficulty in accepting and defending such a belief. But suppose that the communicator was simply thinking and that the medium was getting the message telepathically,—whether from the living or the dead matters not for our purposes,—and that the subconscious mind simply converted the transmitted ideas into hallucinatory phantasms, we could easily understand in this message a reference to the boy at the time he died, a recognition of maturity now—and this seems to be a characteristic of all such phenomena—and a phantasm of his dress reproduced from the thoughts of the communicator. In that view of the matter there would be no difficulty in giving a rational interpretation of the facts, and one that most easily consists with the spiritistic theory.

If, then, we suppose that the communicator is in a dream-like state; that the trance personality is also in more or less the same condition, and that the medium is also in a morbid condition of some kind, if that term is not too strong to express it, we can well understand how trivial and confused messages would be the result of communication from an ethereal world, and much more would the result be affected, if telepathy be the process of communication, a process that is extremely rare and difficult between the living. All of the influences together which I have mentioned would explain easily enough the perplexities of those who cannot make up their minds on such phenomena as we have been discussing, and ought to show that the apparent inconsistencies in the various hypotheses are in reality not such, but are caused by the confusion incident to the operation of the several factors involved in the process of communication.

In the present article it has been necessary to speak and think more positively regarding the spiritistic theory than in the previous papers. In them I was primarily interested in giving the facts, and I should have continued that policy in the present article, if the triviality and confusion could have been explained in any rational way without trying the ap-

plication of the spiritistic explanation. I have, therefore, imagined the spiritistic point of view as entitled to a test in its application to the very facts which give rise to the sceptics most trusted objections. I do not put it forward as anything more than a working hypothesis, and shall unhesitatingly abandon it if a better and simpler hypothesis can be obtained and supported by evidence. I should, of course, not abandon it to the *ipse dixit* of any one who can talk glibly about what "might be." I want to know whether there is any evidence that a particular "might be" is in reality a fact. As this is a scientific problem every hypothesis must have its evidence, and those that are supported by respectability and scepticism are quite as much under obligation to produce evidence as any spiritistic interpretation. All that I should ask is that any theory advanced must produce sufficient evidence in its support to render it more probable than another, and I should not listen to *a priori* possibilities in this or any other matter pretending to be a scientific problem. The question here concerns the best hypothesis in the light of the facts, and if any better than the spiritistic can be evidentially sustained I shall be the first to accept it. I am interested only in discovering a clue to the perplexities which all admit cannot be explained by the ordinary theories.

EDITORIAL.

For the past few years a man representing himself as the "Rev. Dr." Hugh Moore, has been giving spiritualistic séances, mainly of the "materializing" type, in New York. Recently one of the chief assistants in the performances confessed to the nature of the whole affair. The matter has been fully reported in the daily papers. We have taken pains to inquire of the editor of the *New York World* regarding the incidents, and he states that, allowing for possible inaccuracies of the reporters, the details of the exposure are perfectly correct. The performances were the usual form of "materializing" exhibition, consisting of apparatus and dim lights, for representing "spirits." The "Rev. Hugh Moore" seems to have immediately left the city. However this may be, the performances have apparently ceased.

We have called attention to this affair in order to use it for the purpose of divesting all readers of the notion that psychical research has any primary interest in "phenomena" of that kind. We are obliged by the nature of our work to give due attention to them, if only for exposing their worthlessness. But, without considering their nature, whether genuine or false, they are not the kind of phenomena that will ever offer a hopeful field for scientific research, and the sooner that those who are interested in genuine psychology assign such things to a secondary place, the better for an intelligent conception of our problem. No apology for "materializing" séances can be made until the persons engaged in that sort of thing will submit to a rational investigation, and all rational investigations of the past in such matters have invariably terminated, so far as our knowledge goes, in the detection of fraud or illusion.

NATURE OF THE PROBLEM OF PSYCHIC RESEARCH.

I think a good illustration of what the general problem of psychic research is may be found in an editorial of the *New York Evening Post* of May 21st, 1906. The subject, as the

reader will remark, is *Sea Serpents*. No other topic perhaps can illustrate in all its aspects the manner in which our problem has to be viewed. Sea serpents have been a time-honored source of ridicule and so has the question of psychic research. Sea serpents, if they exist, certainly represent a very sporadic phenomenon, so also do the alleged facts of psychic research. Sea serpents, if they exist, also would add materially to the knowledge of biological records, and if the supernormal exists it is of vast interest and importance in the fields of psychology. Hence equally for humor, seriousness, and method the two subjects may be compared.

A most interesting circumstance to be noted is the fact that a paper like the *Evening Post* can seriously consider the evidence for the existence of sea serpents in the midst of the universal ridicule which that topic has and has had in journalism and elsewhere for many years. It is quite aware of the humorous aspects of the question, and in fact recognizes it, perhaps as a foil to protect its own intelligence against too serious a treatment of the matter. It is right that it should do so. But one wonders why a problem that has a million fold the evidence for its nature and importance should not receive at its hands the same considerate treatment. It cannot plead the importance of the question of sea serpents in its defence, for there is no matter of practical importance attached to it. It is much like North Pole expeditions which have some slight scientific interest, but none of social, economic or ethical importance. Psychic research can present such a mass of evidence, far superior to that for sea serpents, even tho it is not conclusive, and lays claim to such practical importance, that editorials on sea serpents would justify a good deal of irony and sarcasm in comparison. But we shall be content with an allusion to this and actually use the instance of its serious discussion as an illustration both of the problem before us and of the method which it is necessary to use in the solution of it.

I do not mean here to suggest that we are to approach the question of sea serpents with any more seriousness than we could that of psychic research; for both may have to be approached with as much sense of humor as the amount of

illusion regarding both of them may justify. Nor do we feel it necessary here to think favorably of the evidence in one more than the other. All that we require is to show that the subject of psychic research has at least as good claims to encouragement and serious discussion as any that have been so closely associated with sailors' yarns and the visions of inebriates. If the question of sea serpents deserves scientific investigation and discussion, so does that of psychic research. If the latter is to be ridiculed, so much more the former. But we may treat both with as much critical judgment as the case requires without sacrificing our sense of humor or exaggerating the gravity of the issues involved. But we must plead something more than respectability, if we are to justify the consideration of sea serpents and ridicule that of psychic phenomena.

There are just three points of interest to be remarked in the editorial which we quote. The first is the fact noticed by it that the stories of sailors for four hundred years coincide sufficiently to enable the student to remark a character common enough to describe a unique feature in sea serpents. Tho we cannot regard such a coincidence as proof in any respect, it would naturally seem that descriptions for so long a time would hardly unite in so distinctive a trait in a sea serpent as a mane of a certain character. This coincidence during so long a period is hardly due to chance however we may explain it. Whether it originated by a common tradition among that ignorant and imaginative class or not may not be determinable, but it does not seem to be a chance phenomenon. The second point is the fact that certain stories of a collective nature originate in a locality which might be the more natural habitat of the sea serpent, if geological history be taken as a measure of the matter. Besides remark the presumption from geological remains of just such phenomena. The third point is that made regarding the okapi, if this be not a newspaper yarn. Here we have stated the fact that phenomena can exist in our very midst in great numbers and be so neglected as to appear non-existent to the sceptical and indolent mind. If these points have any value in estimating the evidence for the existence of sea serpents

they have an *a fortiori* cogency in favor of the claims for psychic research, because the alleged evidence for them is without comparison greater in quantity than that for seaserpents.

THE SEA SERPENT'S VINDICATION.

Dr. Raphael Blanchard's proposal that the Government of Cochin China should promptly fit out an expedition to hunt and investigate sea-serpents, has been spoken of as "the first sea-serpent story of this year," on the assumption that the sea-serpent story is an annually recurring bit of harmless imagination, like the failure of the peach-crop and the Thanksgiving-turkey famine. As a matter of fact, however, it is becoming less easy to dismiss the sea-serpent in this simple way. Uncouth and terrifying creature that he is, he has made great progress in the last few years toward recognition by scientific men and a respectable place among classified creatures.

In the first place, it should be noted that the popular belief, such as it is, in a sea-serpent has no standing whatsoever. If there be any sea-serpents at all, there are a good many; in other words, this is a species like the whale, but rarer. It may not be generally known that the monster has already been dignified by Latin generic and specific names in due form, *Megophias megophias*. Since M. Oudemans proposed that name, the creature certainly has ceased to be a scientific outcast. What, then, are the evidences of its existence?

In the first place, a biologist who compared the sailors' yarns published in all languages for four hundred years, found such a striking agreement on certain points, like the shape of the head and the method of swimming, that he could draw an accurate composite picture of the beast as a basis for his description. The hypothetical *Megophias* may be roughly described as a four-flipped, bottle-shaped creature, smooth-skinned, but with a sort of mane or crest down the long neck, and a compact head rather like a seal's. Its range of size appears to correspond roughly to that of the whales. Very

soon after these conclusions were published, the most circumstantial sea-serpent stories yet heard began to come from Tonkin. The French gunboat *Avalanche*, commanded by Lieut. Lagresille, in July, 1897, sighted two strange creatures in the Bay of Fai-tsi-long. Their size he estimated at sixty metres long by two or three in diameter. When he fired at them at a range of 600 metres they dove and did not come into sight again. On February 15, 1898, the same vessel sighted another pair of similar creatures, and made chase for an hour and a half, giving up, as the gallant lieutenant put it, because the sea-serpent had "greater endurance than the *Avalanche*." Less than a month later, when the *Avalanche* had on board some officers of the *Bayard*, the interesting swimming creatures were sighted a third time and pursued up to a closer range than on any of the previous occasions. While it might be objected that a group of naval officers engaged in entertaining their brethren from another ship do not make ideal scientific observers, it is recorded that observers on a third vessel, the *Décidée*, sighted the timorous monsters in the same waters no longer ago than the spring of 1904.

One does not have to accept the conclusion of the scientist, M. Racovitza, who read a paper not long ago before the French Zoological Society, that the sea-serpent is not only existent but comparatively common in the Bay of Along, to agree that the stories thus far collected suggest some extremely interesting possibilities. There was certainly a time when the sea swarmed with creatures which we should now call sea-serpents. Have any of them survived? That, of course, is the whole question; but it must be remembered that the garpike, substantially as he swims today, was an old and established resident of the earth when the ichthyosaurus first raised his head above the water, just as the surviving Australian duck-bill belongs to a very much older type than the extinct mastodon or sabre-toothed tiger. Zoologists scouted the Kraken myth until they actually found huge cuttlefishes that were quite as satisfying to the appetite for prodigies.

It may be true that neither a competent scientist nor a

man with a preestablished reputation for accuracy and veracity has ever seen a sea-serpent. Kipling tells a tale of three modern journalists who are granted a glimpse of the "blind white sea-snake" in mid-ocean and fairly lacked the nerve to write their amazing experience. But it is not in the least remarkable, even granting the essential truth of the sea-serpent stories, that men of the right sort have never been on the spot. We have postulated here an exceedingly rare and elusive animal, scattered over enormous areas in the less-frequented oceans. On the mere theory of probabilities, the chance of any ship meeting one of them is exceedingly small. Scientists do not go to sea, and the only observations made at all are set down, discredited in advance, in the log-books of ignorant and yarn-spinning skippers.

This morning's dispatches bring the news of the first capture of a live okapi in Africa, and in this occurrence a certain parallel may be seen. Here was a large species of striking appearance, whose habitat was in a populous and much-hunted continent, yet its existence was not so much as suspected till Sir Harry Johnson found a dead one, some five years ago. The skull and skin of the sea-serpent may conceivably be the next museum prize. Yet in the absence of such material trophies we fear the proposed expedition will need to carry an international board of scrupulous veracity, composed, say, of President Eliot, Marquis Oyama, and Mr. Roosevelt, to secure acceptance of its conclusions, if it only *sights* the quarry.

TREASURER'S REPORT.

The following is the Treasurer's Report for the quarter beginning December 1st, 1906, and ending March 5th, 1907:

Receipts.

Grant from the American Institute. \$1,800.00

Expenses.

Publications	\$750.51
Investigations	308.55
Salaries	425.00
Publications of Old Am. S. P. R., Records, etc.	299.65
Postage stamps	100.00
Sundries	180.59
Total	<u>\$2,064.30</u>

The item representing "Publications of the Old S. P. R." can be treated as an asset and the amount will ultimately be recovered from sales. Salaries represent the sums paid to the two Assistants in the work. There were about \$256 in bank when the grant was made, so that receipts and expenses nearly balance.

JAMES H. HYSLOP,
Secretary and Treasurer.

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HYPOTHESIS CONCERNING SOUL SUBSTANCE TOGETHER WITH EXPERIMENTAL EVIDENCE OF THE EXISTENCE OF SUCH SUBSTANCE.*

By Duncan MacDougall, M. D.

If personal continuity after the event of bodily death is a fact, if the psychic functions continue to exist as a separate individuality or personality after the death of brain and body, then such personality can only exist as a space occupying body, unless the relations between space objective, and space notions in our consciousness, established in our consciousness by heredity and experience, are entirely wiped out at death and a new set of relations between space and consciousness suddenly established in the continuing personality, which would be such a breach in the continuity of nature that I can not imagine it.

It is unthinkable that personality and consciousness continuing personal identity should exist, and have being, and yet not occupy space. It is impossible to represent in thought that which is not space occupying, as having personality, for that would be equivalent to thinking that nothing had become or was something, that emptiness had per-

* This article is published simultaneously in *American Medicine*.

balance. Inspiration and expiration of air as forcibly as possible by me had no effect upon the beam. My colleague got upon the bed and I placed the beam at balance. Forcible inspiration and expiration of air on his part had no effect. In this case we certainly have an inexplicable loss of weight of three-fourths of an ounce. Is it the soul substance? How else shall we explain it?

My second patient was a man moribund from consumption. He was on the bed about four hours and fifteen minutes under observation before death. The first four hours he lost weight at the rate of three-fourths of an ounce per hour. He had much slower respiration than the first case, which accounted for the difference in loss of weight from evaporation and respiratory moisture.

The last fifteen minutes he had ceased to breathe but his facial muscles still moved convulsively, and then, coinciding with the last movement of the facial muscle, the beam dropped. The weight lost was found to be half an ounce. Then my colleague auscultated the heart and found it stopped. I tried again and the loss was one ounce and a half and fifty grains. In the eighteen minutes that elapsed between the time he ceased breathing until we were certain of death, there was a weight loss of one and one-half ounces and fifty grains, compared with a loss of three ounces during a period of four hours during which time the ordinary channels of loss were at work. No bowel movement took place. The bladder moved but the urine remained upon the bed and could not have evaporated enough through the thick bed clothing to have influenced the result.

The beam at the end of eighteen minutes of doubt was placed again with the end in slight contact with the upper bar and watched for forty minutes but no further loss took place.

My scales were sensitive to two-tenths of an ounce. If placed at balance one-tenth of an ounce would lift the beam up close to the upper limiting bar, another one-tenth ounce would bring it up and keep it in direct contact, then if the two-tenth were removed the beam would drop to the lower bar and then slowly oscillate till balance was reached again.

This patient was of a totally different temperament from

the first, his death was very gradual, so that we had great doubt from the ordinary evidence to say just what moment he died.

My third case, a man dying of tuberculosis, showed a weight of half an ounce lost, coincident with death, and an additional loss of one ounce a few minutes later.

In the fourth case, a woman dying of diabetic coma, unfortunately our scales were not finely adjusted and there was a good deal of interference by people opposed to our work, and although at death the beam sunk so that it required from three-eighths to one-half ounce to bring it back to the point preceding death, yet I regard this test as of no value.

With my fifth case, a man dying of tuberculosis, showed a distinct drop in the beam requiring about three-eighths of an ounce which could not be accounted for. This occurred exactly simultaneously with death but peculiarly on bringing the beam up again with weights and later removing them, the beam did not sink back to stay back for fully fifteen minutes. It was impossible to account for the three-eighth of an ounce drop, it was so sudden and distinct, the beam hitting the lower bar with as great a noise as in the first case. Our scales in the case were very sensitively balanced.

My sixth and last case was not a fair test. The patient died almost within five minutes after being placed upon the bed and died while I was adjusting the beam.

In my communication to Dr. Hodgson I note that I have said there was no loss of weight. It should have been added that there was no loss of weight that we were justified in recording.

My notes taken at the time of experiment show a loss of one and one-half ounces, but in addition it should have been said the experiment was so hurried, jarring of the scales had not wholly ceased and the apparent weight loss one and one-half ounces, might have been due to accidental shifting of the sliding weight on the beam. This could not have been true of the other tests, no one of them was done hurriedly.

My sixth case I regard as of no value from this cause. The same experiments were carried out on fifteen dogs, sur-

rounded by every precaution to obtain accuracy and the results were uniformly negative; no loss of weight at death. A loss of weight takes place about twenty to thirty minutes after death which is due to the evaporation of the urine normally passed, and which is duplicated by evaporation of the same amount of water on the scales, every other condition being the same, *e. g.* temperature of the room, except the presence of the dog's body.

The dogs experimented on weighed from fifteen to seventy pounds and the scales with the total weight upon them were sensitive to one-sixteenth of an ounce. The tests on dogs were vitiated by the use of two drugs administered to secure the necessary quiet and freedom from struggle so necessary to keep the beam at balance.

The ideal test on dogs would be obtained in those dying from some disease that rendered them much exhausted and incapable of struggle. It was not my fortune to get dogs dying from such sickness.

The net result of the experiments conducted on human beings is that a loss of substance occurs at death not accounted for by known channels of loss. Is it the soul substance? It would seem to me to be so. According to our hypothesis such a substance is necessary to the assumption of continuing or persisting personality after bodily death, and here we have experimental demonstration that a substance capable of being weighed does leave the human body at death.

If this substance is a counterpart of the physical body, has the same bulk, occupies the same dimensions in space, then it is a very much lighter substance than the atmosphere surrounding our earth which weighs about one and one-fourth ounces per cubic foot. This would be a fact of great significance, as such a body would readily ascend in our atmosphere. The absence of a weighable mass leaving the body at death would of course be no argument against continuing personality, for a space occupying body or substance might exist not capable of being weighed, such as the ether.

It has been suggested that the ether might be that substance, but with the modern conception of science that the

ether is the primary form of all substance, that all other forms of matter are merely differentiations of the ether having varying densities, then it seems to me that soul substance which in this life must be linked organically with the body, can not be identical with the ether. Moreover, the ether is supposed to be non-discontinuous, a continuous whole and not capable of existing in separate masses as ether, whereas the one prime requisite for a continuing personality or individuality is the quality of separateness, the ego as separate and distinct from all things else, the non-ego.

To my mind therefore the soul substance can not be the ether as ether, but if the theory that ether is the primary form of all substance is true, then the soul substance must necessarily be a differentiated form of it.

If it is definitely proven that there is in the human being a loss of substance at death not accounted for by known channels of loss, and that such loss of substance does not occur in the dog as my experiments would seem to show, then we have here a physiological difference between the human and the canine at least and probably between the human and all other forms of animal life.

I am aware that a large number of experiments would require to be made before the matter can be proven beyond any possibility of error, but if further and sufficient experimentation proves that there is a loss of substance occurring at death and not accounted for by known channels of loss, the establishment of such a truth can not fail to be of the utmost importance.

One ounce of fact more or less will have more weight in demonstrating the truth of the reality of continued existence with the necessary basis of substance to rest upon, than all the hair splitting theories of theologians and metaphysicians combined.

If other experiments by other experimenters prove that there is a loss of weight occurring at death, not accounted for by known channels of loss, we must either admit the theory that it is the hypothetical soul substance, or some other explanation of the phenomenon should be forthcoming. If proven true, the materialistic conception will have been fully

met, and proof of the substantial basis for mind or spirit or soul continuing after the death of the body, insisted upon as necessary by the materialists, will have been furnished.

It will prove also that the spiritualistic conception of the immateriality of the soul was wrong. The postulates of religious creeds have not been a positive and final settlement of the question.

The theories of all the philosophers and all the philosophies offer no final solution of the problem of continued personality after bodily death. This fact alone of a space occupying body of measureable weight disappearing at death, if verified, furnishes the substantial basis for persisting personality or a conscious ego surviving the act of bodily death, and in the element of certainty is worth more than the postulates of all the creeds and all the metaphysical arguments combined.

In the year 1854 Rudolph Wagner, the physiologist, at the Gottingen Congress of Physiologists proposed a discussion of a "Special Soul Substance," the challenge was accepted, but no discussion followed, and among the five hundred voices present not one was raised in defence of a spiritualistic philosophy. Have we found Wagner's soul substance?

SPIRIT SLATE WRITING AND BILLET TESTS.

By David P. Abbott.

SECOND ARTICLE.

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V.

This trick, which we mean now to describe, depends upon the "switch" of slates mentioned in the previous article. I tell my subject to take a seat near a small table, and meanwhile I have two slates in my hands as above described. The message is already prepared on the under side of the slate held in the left hand.

The message is written in such manner that the left index finger does not erase it while holding the slate. I carelessly hand

the spectator the slate in my right hand, with the request that he "examine this slate on both sides." I do not tell him what I intend doing in any manner; and although I hold the other slate in my left hand, I say nothing about intending to use it. I merely say to him, "Examine this slate, will you, please?" handing him the one in the right hand. Just at the instant that he is through with it, I take it from him with my right hand; and at that very instant I remark, "I must use a chair in this experiment." At the same time I direct my gaze to a chair on my right that is slightly out of reach, and say, "I will use that." The subject can not help glancing at the chair as I say this, and at that very instant the "switch" is made. Having made the change of slates I instantly hand him the slate in my left hand before getting the chair, saying, "examine that slate also." As I say this I lay the slate in my right hand on the table in front of him—but some distance away from him. This slate was the one before held by my left hand and the message is on its under surface. The slate the subject is examining is the same one he examined in the first place.

I quickly get the chair, keeping my eye on the subject to see that he gives his attention to the slate in his hands; and instantly taking my seat opposite him, I quickly take the slate from him, saying, "I will now place this slate on top of this one." As I say this I lower his slate over the one on the table, and place my palms on my end of them requesting him to do the same at his end of them. All of this, which it takes so long to describe, does not require half a minute to execute.

After a time I lift off the top slate and look for a message between them. I do not turn the top slate over, although there is nothing on its lower side; but I merely look on the upper surface of the lower slate. As I do this I have the top slate in my right hand by its right edge, and I have picked up the other by its left edge with my left hand, and raised it about an inch from the table. As I remark, "There is nothing on that slate," I bring the two slates again together. But this time I bring the slate in my right hand *under the one in my left hand*.

It is merely passed under it as I bring the hands together and this fact is not noticed by the spectator. In fact, in the first place, as I lift off the top slate with my right hand, my left grasps the lower slate so soon after the right hand grasps the top slate that the top slate is not more than an inch removed to the right, before the left hand has the lower slate and the two are separated; that is the left hand moves to the left as much as the right hand does to the right, and neither hand is lifted more than an inch or two from the table.

I remark, "There is nothing on that slate," instantly passing the right slate under and the left slate over, bringing the hands

together. If the move be made as just described, the subject will never notice that the slate which was the top one in the first place, is now the bottom one, and *vice versa*.

We replace the palms and wait a few moments, when I again separate the slates exactly as I did in the first place. The message is now on the under side of the upper slate, and can not be seen as I do not turn this slate over. I make the remark, "No message yet," as if surprised and dissatisfied; and I bring the two hands together again as in the first instance, except that this time *I leave the message slate on top*.

I do not place the slates on the table flat; but up-edge them instead, and pinch them tightly together with my left fingers; while with my right hand I take from my right vest pocket a small piece of slate pencil. I remark, "Maybe if we had a pencil we would get something; and separating the slates the slightest bit at the top with my left hand, I drop the piece of pencil between them with my right hand, quickly closing the slight opening.

I now lay the slates flat on the table; but this time *I lay them so that they are turned over, or so that the message slate is now underneath with the message on its upper surface*. We instantly replace our palms on the upper slate. *Now all of this maneuvering has been for the purpose of bringing the message slate to the bottom, message side upwards; and also, for showing the sitter the upper surface of the lower slate repeatedly, and always free from writing*. This greatly enhances the after effect of the trick. I, of course, do not tell him why I am thus maneuvering, in fact, he does not know I am maneuvering, and afterwards merely remembers my separating the slates and looking on the upper surface of the lower one repeatedly, but finding nothing. As a result, when next we look at the slates, he is deeply impressed on finding a message where but an instant before there was none. I do not separate the slates this time myself, but merely remove my palms and ask him to examine them.

A subject's memory is so poor at recalling little details, that all he can remember afterwards is that he examined both of the slates, that they never left his sight, and that he repeatedly looked at them and saw no message; that finally, on separating them, he found a message where but an instant before there was none.

The reader at first sight might not give to all this maneuvering the proper importance, and might consider the trick performed when the slates are first examined and placed on the table; but I will say that this subsequent maneuvering is what makes this trick the superb effect which it is, and makes it really the best of slate tricks for a single spectator.

The reader will please remember the moves just described

which I execute after the exchange of the slates, and after I lay the slates on the table one on top of the other. These moves are the closing part of the trick which I shall next describe, and which I made mention of in Part II of this article.

VI.

I shall now refer the reader to the trick described in Part II, wherein nine small slates and one large slate is used. In this trick I use the same slates, but the *modus operandi* is somewhat changed.

I do not enter with the eight small slates on top of the large slate as in the trick described in Part II; but I have the slates arranged after the following manner: The nine small slates are stacked one on the other, with the message slate on top, message side down. On top of this stack is the large slate.

I enter with these and place them on the table directly in front of the sitter. I stand at his left and with my left hand I remove the large slate from the stack, carrying under it secretly the top small slate. This small slate bears the message; so I tilt the top surface of the large slate towards the spectator so as to prevent his seeing the concealed slate, which my left fingers press tightly against the far side of the large slate. With my right hand I now give the sitter the stack of eight small slates, telling him to place them in his lap, clean them one at a time, and stack them on the table in front of himself.

As I thus direct him, my left hand still holds the large slate a few inches above the table top and a few inches farther from the subject than the position where I first placed the slates. I now state that while he cleans his slates, I will write on the large slate any mental impression which I may receive. I allow the lower edge of the large slate to rest on the table, and taking a pencil in my right hand I proceed to write some name. I try to write one that the sitter will recognize; but if unable to do so, it makes no difference. Meanwhile, I see to it that, while I am writing, the sitter continues to clean and stack the slates in front of himself.

I time my writing so as to finish the name just as he cleans and stacks the fourth slate. At this instant I bring the large slate directly in front of him (and right over the stack he is forming), and pointing to the name I have written I say: "Do you recognize that name?" This takes his attention; and at that instant I allow the concealed message slate behind the large one to secretly drop upon the stack from under the large slate. The large slate is resting with its forward edge on the front edge of the stack, and its rear edge elevated some thirty degrees, when I execute this maneuver.

The subject proceeds to read the name; and if he happens to recognize it, I give him a verbal reading while he continues to clean and stack the remaining slates. If he does not recognize the name, I instruct him to go ahead; as my "impressions do not seem to come readily, owing to improper conditions."

Just as he stacks the last slate, I take the stack in my hands like a pack of cards and spread them out quickly, fan-wise, just as a person playing cards does the cards which he holds. I, however, keep them in a horizontal position near the table.

Now, if the message slate be the fifth one down from the top, I allow the fourth one to remain on top of it in such position that the edges of the two slates coincide. All of the slates are spread except these two, which accidentally (?) remain as if fastened together. I now with my fingers secretly push these two forward a good inch, in advance of the other slates, and direct the sitter to "take two of these slates." As he starts to obey, I push these two right into his hands; and just as he draws them out, I remark, "Any two that you wish." I really "force" these two slates, just as a magician "forces" the selection of a desired card.

As the subject draws the two slates, I instantly tell him to lay them on the table, which he does. The message is on the under side of the lower slate, and I see to it that they are not turned over. I now close the trick with the same maneuvers I use in closing the trick which I described in the previous section. The effect is beyond description; as the sitter thinks he has just cleaned all of the small slates, and that he of his own free will chooses two of them at random; that of these two, we repeatedly look on the upper surface of the lower one for a message, finding none; and then, suddenly, without these slates leaving his sight, he finds a message on the upper surface of the lower slate.

VII.

I shall here describe a means of secretly reading a question written on a slate by a sitter. The performer uses nine small slates and one large one as in the preceding trick. The slates are brought in and placed on the table in front of the sitter, and the operator takes his seat opposite to him at the table.

The operator now takes up the large slate from the stack and secretly takes a small slate underneath it, as in the slate-writing trick. There is no message on any of the slates and they are all perfectly clean. The operator begins figuring in small figures, or hieroglyphics, on the upper portion of the large slate. This is a mere excuse for taking up the large slate.

As he does this he requests the sitter to take a small slate and write thereon such questions as he may desire answered and to

sign his own name thereto. This the sitter does; and as he faces the operator and holds the slate in front of his face, vertically, the operator can not see his writing. While the subject writes his questions, the operator takes the stack of small slates with his right hand and places them in his lap. As he does this he retains the large slate in his other hand with the concealed small slate behind it.

When the subject has finished his writing, the operator directs him to place his slate *face downward* on the table. This he does. The operator now asks, "What was your birth month, please?" or some similar question, and appears to make some kind of a mark on his large slate. He then, with his other hand, takes the slate on the table which contains the questions on its lower side, and places it face downward on the stack in his lap *without in any way looking at it*. He now places the large slate on the stack, and places his palms on it for a moment while he gives a few verbal impressions to the sitter.

He now takes up the large top slate in one hand, but does not this time carry up a concealed slate behind it. The subject naturally supposes that the top slate of the small ones is the one bearing the questions; but it is not, for the reason that when the operator placed the large slate on the stack just after placing the question slate on it, he of course placed the concealed small slate on the stack at the same time. The question slate is therefore the second slate from the top instead of the top one.

The operator now lifts off the top small slate with the other hand *face downwards*, and places it on the table without looking at its under surface. The subject supposes that his questions are on its under surface, but they are instead on the under surface of the top small slate of the stack.

The operator now places over the slate on the table a newspaper which is at hand, at the same time laying down on the stack in his lap the large slate in his other hand. He now requests the sitter to place his hand on top of the newspaper which rests on the slate that he supposes bears his questions. The operator requests him to close his hand tightly and allow his fist to rest on the paper as "this makes the magnetism better." This prevents the subject from lifting up the slate and examining it which sometimes happens if such precautions be not taken.

The operator now takes up the large slate again from the stack in his lap and appears to again figure in its top corner. He, of course, secretly carries up behind it the slate with the subject's questions on it. While appearing to figure, he quickly reads and memorizes these questions and names. He now asks the subject to remove his hand, and he quickly takes the small slate under the paper on the table and replaces it on the stack, at the same time placing the large slate in his other hand on top of

it. This secretly places the question slate on top of all the small slates, just as it should be, and as the subject has supposed it to be all of the time.

The operator now asks some other question of the sitter, as, "What star were you born under?" or something of the kind and makes a few hieroglyphics on the large slate; and then he places the entire stack on the table, requesting the sitter to clean the slates. The sitter does so, and of course finds his questions on the under surface of the upper small slate as it should be. The operator requests the subject not to let him see the writing, and now proceeds with the reading. He can give a fine verbal reading with the information he now possesses, or he can produce a message, as I have before described, wherein a stack of slates is used and the message written in the subject's presence.

It is thus easy for an expert performer to sit down to a table and have the subject write his questions in the operator's presence, to write the answers in the sitter's presence, to do all before his very eyes and yet not be detected in any of it, as the secret is so subtle. Such performer must, however, be an actor and a master of the art of "misdirection."

VIII.

There is another trick that is very effective, wherein two slates are used. I shall give the explanation and effect together in this case.

I have the message prepared on one of the slates, and I use a small centre table, such as has a shelf attached to the legs about a foot above the floor. I lean the prepared slate on the floor against this shelf, and out of view on the side of the table opposite where the subject is to sit. I have a chair near that side of the table on which I will later take my seat.

On the centre of the table a number of newspapers lie carelessly. I place a chair near the side of the table where I desire the spectator to sit. I now seat him on this chair and stepping to a drawer, I bring him a small slate with bound edges; one that looks just like the one containing the message. I ask him to thoroughly examine or clean it; and as he does so, I seat myself at the opposite side of the table. I now request him to place his slate flat on the table, and to place his palms on it. I then request him to rest his face on his hands while they lie on the slate for a half minute, and to close his eyes and make his mind passive while so doing.

While he does this I secretly reach to the floor, lift the message slate and lay it flat on my knees under the table, message side up. I now place my palms on the table and in a few moments ask the subject to examine his slate for a message. He, of course, finds none; and I seem disappointed at this, but re-

quest him to hold it for a time on the table and try again. This all lends an air of great honesty to the performance, and tends to throw the subject off his guard. On examining the slate again he finds nothing, so I take the slate from his hands and examine it to see if there actually be no sign of writing. Finding nothing, I place the slate under the table near the centre, with my right hand, in a rather hurried manner; and I request him to reach his right hand under the table and grasp the slate and to press it to the table above it. I tell him to leave his left palm on the table; and I take his attention sufficiently in telling him how to place his left palm on the table, that it prevents him from looking under the table in any manner. I immediately bring out my right hand, leaving him holding the slate with his one hand.

I suppose that it is hardly necessary to state that as I lower my right hand with the examined slate below the table, I leave this slate on my lap and instantly, without pause, carry up under the table the prepared slate which is on my knees.

Now, that the subject is holding the message slate in proper position with his other palm on top of the table, I make a move as if to place my right hand on the centre of the table. Meanwhile my left hand has dropped out of sight, apparently, by my side. I seem annoyed by the newspapers in the centre of the table, and remark, "I will clear these out of the way." As I say this I take a number of them in my right hand and pass them to my left hand, which comes up near the height of the table top to meet my right; but it secretly contains the slate which was left on my lap. The papers in my right hand are moved towards my left hand so as to conceal this slate, and my left hand grasps them on top of the slate which it contains. The left hand should not be high enough for the back edge of the slate to be in view of the sitter, until after the papers are passed over it and grasped on top of the slate. As I make this move I am rising from the chair; and with my right hand I pick up the remaining papers and pass them also to my left hand, *but this time I pass them underneath the others*; so that the slate is now between the papers in my left hand. At the same time I take hold of my chair with my right hand and set it back out of my way.

I now quickly place the papers on a table just through a folding door and secretly place the discarded slate in a concealed position. I do this very quickly and return; *but meanwhile I am instructing the sitter how to press his right hand to the table with the fingers spread apart, but with thumb contacting the first finger, etc.* I keep my eyes on him except for an instant, and take his attention so that there is no danger of his examining the slate the mere instant I am out of view. I instantly return to the table, standing this time, and placing my palms on each side of his. In due time he brings out his slate and finds the message.

Should he examine the table nothing can be found, neither can anything be found on my person. This trick is very effective; and the sitter usually forgets that I placed the slate under the table for him, and states afterwards that the slate never left his hands after he cleaned it.

When I place the slate under the table in the first place, I remark, "Maybe if the slate is under the table we will get something;" at the same instant placing it under in a natural manner, and requesting him to pass his right hand under the table and grasp it. I make no pause in changing the slates on my lap, and the use of slates with bound edges prevents all noise.

This trick may seem difficult to the reader, but I assure him that it is very simple. It only requires that the details be well fixed in the mind of the operator, and that he have ample courage to try it and direct all operations himself. He must be perfectly at home and not in the least embarrassed, and must act with perfect self-confidence.

IX.

I shall now describe one of the best slate tricks extant. In this trick I never leave the sight of the sitter at all. I seat him at one side of the table, but sidewise to it, so that his left side faces the table. On the table are two *unbound* slates, size five by seven inches. I ask him to thoroughly examine and clean them; and as he does so I take a seat at the opposite side of the table but sidewise to it, so that my right side is toward the table. The subject and myself are thus both facing the same direction.

After he finishes cleaning the first slate and begins cleaning the second slate, and just before he finishes cleaning it, I take the first slate cleaned in my right hand, instantly passing it under the table. At this same instant I direct him to place the other slate under the table with his right hand, and also, to grasp my slate with his left hand. This he does and I instantly withdraw my right hand, placing both hands on the table top. In due time the sitter brings out the slates and finds on one of them a lengthy message. The table and my person can be examined; but no third slate, or anything suspicious can be found. My right hand grasps the slate in placing it under the table for the merest instant only, and is immediately thereafter placed on the table top; while the sitter grasps the slate with his left hand. The sitter during the time he waits for the message, naturally turns facing the table, and at the same time presses a slate underneath the table top with each of his hands. I also gradually turn, facing the table, with my palms on its top.

The effect of this trick is very bewildering, yet the secret is mplicity itself. I use three slates instead of two, but the subct sees but two of them at one time. When I place the first

slate under the table, I of course make an exchange of slates unknown to the sitter. Where do I find the prepared slate, and where do I leave the duplicate? Merely in the chair I sit on, under the seat, on two little padded shelves. The chair is of the variety known as "box seat," such as is sold by most furniture dealers as a good grade dining chair. The seat is usually of cane; but this I remove, and replace it with a beautiful leather cobbler seat. It is necessary to saw the opening in the seat of the chair into a circular shape for this.

The cobbler seat hides from view anything under the chair seat, and at the same time gives the chair a much finer appearance. I, of course, prepare the chair which the subject uses in the same manner; but I also make some changes under the seat of the chair I use, which of course, I omit from the subject's chair. The box strips running around the seat of the chair under it are about two inches wide. The strip on the right side I hang on hinges so that it can be lifted like a trap door, thus admitting my hand to two thin padded shelves under the seat. When this strip is lowered the shelves are invisible; but when it is up they can be seen from that side of the chair, and the right hand can reach them easily in this position.

In preparing the chair I first take a fine-tooth saw, and neatly saw the ends of this strip where they enter the legs of the chair, so as to sever their connection with the legs. This is done so neatly that it can not be noticed. I next remove the screw on the inner side of the centre of this strip which fastens it to the seat, and remove the strip. This strip is too thick for my use; so I split it lengthwise with a saw, leaving it but one-half inch thick. I of course leave it full width. I am careful in no way to mar the finish.

I now hinge this strip back into its original position, using three small brass hinges at its top. I countersink the hinges so that they will not show. If they be screwed on a trifle out of line so that the strip works a little stiffly, it will remain in an elevated position when lifted by the right hand until it again be lowered. As the strip is now but one-half inch thick, when it is in the elevated position, it does not obstruct access to the shelves, which must be crowded into a very limited space. These shelves are made of very thin wood covered with black felt, and are placed on suitable blocks, and screwed to the bottom of the chair underneath.

I place the prepared slate on the lower shelf of this chair, message side up. This chair, as before explained, is placed with its right side next to the table. The table prevents the spectator seeing this portion of the chair and the lower portion of my person. When he begins to clean the first slate, I raise the side trap with my right hand; and when I bring the first slate below the

table top to place it under the table, I quietly slip the unprepared slate upon the top shelf, quickly drawing out the message slate from the lower shelf and placing it under the table next to the table top. At the same instant, with the left hand, I lower the side strip and partly turn my person so as to face the table. At this instant I am directing the subject to place his slate under the table and also to grasp my slate with his hand, which takes his attention completely; and I quickly remove my hand to the table top.

After the experiment the subject seldom remembers that I placed one of the slates under the table myself, and he usually states when relating his experience to others, that he cleaned and placed the slates under the table himself and that I never in any way touched them.

After the experiment I usually turn the table over that he may see there is no trickery, and even offer my person for examination. No one has ever yet suspected the chair.

When performing for a company, I seat the company in an adjoining parlor, and place the sitter and table just through the folding doors. I also use a drape on the table, which with the sitter's person, hides my chair seat and my right hand from the view of the spectators.*

*The reader is referred to the author's article, "Mediumistic Reading of Sealed Writings," in the *Open Court* of April, 1906, for an excellent method of working this trick.

(To be continued.)

EDITORIAL.

MAKING OF RECORDS.

At the last meeting of the Board of Trustees of the American Institute for Scientific Research a resolution was passed to the effect that arrangements should be made for filing private and personal records in locked boxes which should be in the custody of the Secretary alone and to which access could be had only by this officer of the American Society for Psychical Research.

The object of this resolution was to encourage the collection of important matter throwing light upon the problem which we are investigating, but of too private a nature to receive publication or to be accessible to general students. We have a few such records which it is impossible to make public in any way, even if permitted to do so. They are extremely valuable to a proper knowledge of the problem, and in fact we can not be expected to form or pronounce a judgment upon certain features of it without such a collection on a large scale, and hence it is desirable that we shall have provision for the protection of private and confidential experiences, but which are invaluable in the investigation of psychic research. The scientific man cannot be expected to have an explanation of private experiences unless he can have them submitted to his scrutiny in large numbers, and he must be granted the opportunity to penetrate into the phenomena with all the care and thoroughness of the physician who has to treat his patients. The system of private and locked files will supply the Society with a means of encouraging the record of phenomena which may be more important than all others in our custody. It is hoped, therefore, that members who have private and personal experiences of great importance will consent to have them filed for preservation and future usefulness. Everything so filed will be treated as the private property of the parties trusting the matter to us and no use of it made that is not stipulated in the transfer. The primary object is to have a record made of experiences that will otherwise be lost to the scientific knowledge of the human race. An indefinite keeping may

be necessary in many cases before even the type of phenomena should be mentioned. But in any case we need means for protecting important facts from being lost.

The subject of private records suggests the importance of some remarks on the matter of records generally. There are several points to be emphasized in this connection.

In the first place I would call readers' attention to the fact that the scientific value of an experience dies with the person who has had it, unless it is put on record and subjected to such investigation and verification as may be possible. Second-hand stories do not have the same value as first-hand, and any one who has had an experience that may be important to his fellows should think of this fact and make some sacrifices to the needs of science and the welfare of the race. No higher duty exists than to see that one's experience can be made helpful to others and to the sum of human knowledge. Each has it in his power to add to this result if he has any important experience to record. It is easy to eliminate the personal aspect of such from the account by concealing the identity of the reporter. All that is required is that the subject of the phenomena submit to the proper inquiry and then ask for the reservation of his or her identity from public knowledge. Of course it is all the better if the individual be able or willing to have his name used. But this is not necessary in most cases, while the importance of his experience may often be so great as to justify large sacrifices for the benefit of human knowledge.

In the second place, there is one important fact which should not be lost to view in emphasizing the value of sporadic experiences. It is the simple fact that all human progress depends on making records of one's experience. No progress whatever was ever made until the race began to record its experiences. Picture writing, hieroglyphics, papyrus and parchment writing, cuneiform inscriptions, etc., are all indicative of what was the antecedent condition of all transmitted knowledge, and civilization never rose to any high stage until some method was obtained for accumulating and preserving knowledge. The most important advances in medicine were made on the records of its special cases

which serve to enable me to understand the laws of physiology. If medicine had not recorded its special cases it would have still been in the condition it was in the time of Esculapius and Hippocrates. The same general fact may be noted in astronomy and its knowledge of meteors. A careful record of the facts had to precede a scientific view of the phenomena. The facts of psychic research should not go to waste on the ground that people do not give them adequate attention. They can be made to consider them if recorded in sufficient numbers. As remarked above, unless recorded they die with the person who experienced them, and they are too valuable to let pass in this way. For thousands of years the human race has neglected these phenomena which are adapted to throw more light on the meaning of things than any other class of facts, and has made it all but impossible to get scientific consideration of them. As they require to be collected in large numbers the only hope of securing evidence of some important conclusion lies in recording such facts as they occur. This once done the future is so much the gainer thereby.

It matters not what this experience may be, provided it seems unusual. There are many more problems to solve in psychology than the existence of a soul or a future life. There are the questions of the mind's own influence on what purports to be supernatural, and to understand this we need to collect and study all types of residual phenomena of mind, including illusions, hallucinations, dreams, deliria, morbid mental states, hypnosis, somnambulism, unconscious mental action, secondary personality, and all such phenomena as may show what the mind does in its exhibition of residual events. All these should be recorded and collected at the time of their occurrence, if we are to make any progress in the study of the most important of all psychological problems. We cannot be asked to explain individual or isolated incidents unless we have means of forming some conception of a general principle which shall be related to them, and the primary condition of securing this general principle is the collection of well established facts. It takes time to do this when the phenomena are comparatively sporadic. It re-

quires a long period to obtain them in sufficient quantity to impress the scientific mind with their importance. Each individual may have his share in this final result by recording his experience at once and sending it to the Secretary of the Society where it may receive a permanent protection.

People should remember in considering their experiences that they have an opportunity to contribute to the advancement of human knowledge and the benefit of the human race by recording the facts. It is not the primary desire on our part that we should rush into the publication of experiences of any kind, especially of the personal and private type. But it is important that we should have them at hand for study and the formation of opinions regarding them. Once recorded and investigated, and authenticated scientifically, they preserve their value permanently, and those who possess information which may help to throw light on the wider meaning the world should esteem it a favor to have an opportunity to help their fellows in the distant future by submitting their experiences to examination and preservation. It can be considered one of the highest privileges and duties, and certainly the failure to do so is a wholly unnecessary selfishness. We cannot expect others to treat us justly unless we are disposed to do the same to them. If we demand of the world that it give us its knowledge for our welfare we owe it to this world that we contribute as much as we demand. When publicity and notoriety are not involved it is easy to perform the service of helpfulness in this manner.

One of the strangest features of the present is the willingness of hundreds to write their experiences to the newspapers when it is a waste of time to do so and a waste of ink to print them, since no sane person would attach the slightest value to unsigned and uninvestigated statements of any one. And yet the same persons resent the study and record of these experiences by the only men who are able to give them value! It is hoped that the publications of the Society may encourage the habit of reporting all such experiences and that the accumulation of them may result in a reconstruction of our knowledge of nature that may reward each one with the consciousness of having served well his race.

“WEIGHING THE SOUL.”

We are publishing in this number of the *Journal* a paper by Dr. Duncan MacDougall on some experiments representing an attempt to test the claim that the soul might have weight. It was not his intention that his experiments should obtain public notice at present, but an unauthenticated publication of his attempts, with the usual distortion that everything gets in the papers, has resulted in this prompt effort to correct the misrepresentation. The correspondence between Dr. MacDougall and Dr. Richard Hodgson is printed below, with a letter to the Editor of the *Journal* which explains itself. The frank explanation is made by Dr. MacDougall that he had a theory to start with and that he was testing it. He as frankly indicates that his theory, with which he started, may be false, and that the assumption that the soul is ponderable may be a wrong one. These facts it is important to bear in mind when considering his experiments. They make it wholly unnecessary to enter into discussion with Dr. MacDougall about his position, since he can be indifferent to the outcome of his experiments.

It may be important, however, to remark a few precautions for the psychic researcher in this connection. It should be observed that the problem of psychic research is not affected by either success or failure in such experiments as Dr. MacDougall's. One might even contend that success in proving the loss of weight by death in some way not ordinarily accountable by physical theories would not prove that the residuum was a soul. It might be some vital energy, and the soul yet remain an imponderable form of substance. It might even be that vital force, if such there be other than the orthodox chemical theory of life, is also imponderable, and that the residuum of such experiments as Dr. MacDougall's would be some form of matter not yet known. All that successful experiments would prove would be that there was some form of energy unaccounted for by known agencies, and not necessarily that this residuum was the subject of consciousness. The problem of psychic research, in so far as it represents the search for a soul concerns the evi-

dence that consciousness survives death, and that is a psychological, not a physical problem. Even after we proved that *something* survived death, we should still have to prove that it was conscious and also to prove that it was the same consciousness that we had once known as a living human person. That can be determined only by communication with the discarnate, and any conclusion established by that method would be indifferent to the question whether the subject of consciousness was ponderable or imponderable. Failure to prove that the residuum in such experiments as Dr. MacDougall's is ponderable would not affect this question of personal identity. It would remain a legitimate suit or question in any case, especially as we are privileged to assume imponderable and space occupying substances. As for myself, I have no objections to the Leibnitzian or Boscovitchian point of view which is that the ultimate nature of substance is spaceless. I do not accept that view, but I have no facts or philosophy that require me to contradict it. I simply ascertain facts and accept the conclusions which they make imperative, and hence I make no *a priori* assumptions as to what the substance of the soul or of anything else must be. That has to be determined by the facts, not by hypotheses antecedent to facts.

This does not mean that such experiments as Dr. MacDougall has undertaken are not highly important. They will be extremely valuable whether the result be negative or affirmative, whether a ponderable residuum can be found or not. Either conclusion will be an important one. But the recognition of that fact does not subordinate the problem of psychical research to the outcome of such efforts. It is an independent question.

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INCIDENTS.

The society assumes no responsibility for anything published under this head and no indorsement is implied except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

Dream. (Coincidental.)

The following experience is signed by three persons, the lady, Mrs. S. A. C——, who had the dream, her daughter, Mrs. J. C. J——, and the latter's husband, Mr. J. C. J——. I know Mr. and Mrs. J. C. J—— personally and can vouch for their intelligence as witnesses. It is desired by all parties that no names should be mentioned or places that would lead to their identification.

JAMES H. HYSLOP.

..... Aug. 7th, 1906.

Dear Dr. Hyslop:

It has taken some time to find dates connected with the dream I mentioned to you, hence the delay. I have at last gathered the facts as follows:

Mrs. D——, my father's sister, had, with husband and family, removed from our home in Indiana to Nebraska, in 1882, and in November, 1885, she and her husband returned to visit the old home. They had spent but a day or two with us, when a special invitation came from friends ten miles distant, which they accepted, promising to return to us about November 13th. On November 13th, about 8 A. M., my mother, Mrs. S. A. C——, dreamed that Mary, the youngest daughter of Mr. and Mrs. D——, who had been teaching in Nebraska, was very ill, and could not live, and that a message had been sent to her father and mother to come home at once. My mother was so impressed by the dream, that she awoke and slept no more that night. As soon as we arose, she told us of the dream, and of her anxiety—but we made light of her fears—thinking it was only a slight attack of indigestion.

However, we learned later, that at 3 A. M., on the 14th, just twenty-four hours after the dream, the message came—"Mary was very ill, come home at once"—and still later—that she died the evening of the 14th, many hours before her parents reached home.

If there is anything you would like to ask further about this, we shall be glad to answer if possible.

Sincerely,

(Mrs.) Sarah A. C——.

J. C. J——.

(Mrs.) J. C. J——.

The following letter was sent to me in response to further inquiries regarding important details not made clear in the first letter:

My Dear Dr. Hyslop:

Yours of 21st of December reached us, and in reply to your questions will say for my mother. (1) That she remembers telling her dream to no one except Mr. J—— and myself before the telegram came.

(2) William C——, her brother-in-law, who lived near where the D——'s were visiting, was the messenger who brought the news of the telegram, in the dream. That incident also came true, as Mr. C—— and family were the only ones in that vicinity who attended our church, and we had no telephone in those days, and the next day after the telegram came being Sabbath, they waited and told us at church.

(3) We knew that Mr. D——'s daughter had not been very well, but as she was still teaching we had not given it much thought.

We forgot one rather important detail when I wrote you before. It is this—that the telegram had been sent to the wrong place, and did not reach Mr. D——'s for a day or two after it was sent—and two or three letters telling of his daughter's illness had been sent in care of friends who were awaiting an opportunity to deliver them—and this was the second telegram that was sent, so that the dream was possibly about the time of the first telegram.

We can think of nothing further at present. Mother, Mr. J—— and I will sign the statements. If you would like to have the exact time which elapsed between the two telegrams, I could get the facts from my aunt, no doubt, but we do not know *exactly*.

Sincerely,

(Mrs.) Sarah A. C——.

(Mrs.) J. C. J——.

Desiring further information regarding the two telegrams I wrote to Mrs. J. C. J. to know more definitely what the second telegram was and whether it could be obtained at this date or not. The following reply explains itself:

— April 10th, 1907.

My Dear Dr. Hyslop:—

After receiving your request for dates I wrote my aunt at once, but did not hear from her for a very long time, owing to sickness in her family. She mentions only one telegram. If I said there were two it must have been a mistake. As I remember, I said one or two letters had been sent and failed to reach them, stating that their daughter was worse. This is what my aunt writes:—

“We received the telegram at 4 P. M., November 13th, 1885. It was sent from Ewing, Nebraska, at 11 A. M. same day. The depot at Ewing was burned some years afterward and I suppose all records destroyed.” J. D——.

So you see the telegram had not been delayed as long as I had thought, but the letters had been on the road long enough to have reached them at the time the dream occurred.

Sincerely,

(Mrs.) J. C. J——.

CORRESPONDENCE.

The newspapers have recently contained a good deal of matter with reference to the problem of “weighing a soul,” and have so misunderstood and misrepresented the work of Dr. Duncan MacDougall that we have offered to him the space for a correction of them. It will be apparent to any reader that Dr. MacDougall has not made any such extravagant pretensions as those ascribed to him by the papers, and it is with a view to removing the false impression which newspapers invariably give that the matter has been taken up here. The Editor of the *Journal* does not share the hopes which many entertain regarding the possibility of “weighing a soul,” but this does not preclude his recognition of the value of experiment, whatever its outcome. The main point is to have a definite conclusion established, whether it be negative or affirmative.

The following letter was received from Dr. McDougall soon after the story appeared in the papers. It explains itself. It is followed by the correspondence between himself

and Dr. Hodgson, which occurred some years ago, and before the latter's death. Both will make clear the scientific attitude maintained in the problem.

Haverhill, Mass., March 13th, 1907.

Dr. James H. Hyslop:

Dear Sir:—I thank you for your interest in the experiments. It is unfortunate that they have received publicity first through the newspapers, as it was my intention to collect the data and complete my argument in a paper to be made public before some scientific body. That I judge, is out of the question now. The premature publication is unfortunate because of another matter. I had lately become connected with a hospital and was thereby winning the confidence of those in charge, and hoped that within this year I might be able to resume my experiments. This premature newspaper publication ends that hope. In response to your letter and also at the suggestion of Miss Lucy Edmonds, the former Secretary of the late Dr. Hodgson, I enclose a type-written copy of my communications with Dr. Hodgson, with the request that some time you will return them. You may make copies of them if you like. These communications to Dr. Hodgson contain practically the whole substance of my experiments. The salient features of the whole matter are as follows:

1. We did find by rigid experimentation a loss of substance from the body *not accounted for by known channels of loss*, occurring at death, in some cases exactly coinciding with death, in others shortly after death.
2. The loss of substance was from three-eighths or one-half an ounce, up to one and one-half ounces.
3. In the first case we had ideal conditions, viz.: no friction on the part of officials of the institution, and opportunity of watching the patient four hours before death. The movement of the beam in his case was remarkable. It dropped to the lower bar with a thud exactly at the moment of death. In the other cases we had more or less friction on the part of officials which worried me very much. In the case of the woman this friction and annoyance were so great, that I threw that test out. In one other case the patient was on the scales just a few minutes before death, and while in the communication which I made to Dr. Hodgson I have written there was no loss of weight in that case, I should have written that there was more than two ounces in fact, but the whole thing was done so hurriedly in this case, that I was dissatisfied, though the weight might have slipped, or the beam, and so I threw out the experiment.
4. All the cases with the exception of the woman, died of

tuberculosis. Consumptive cases were selected because they fulfilled the conditions requisite for a delicate test to a nicety, *i. e.*—a consumptive dying after a long illness wasting his energies, dies with scarcely a movement to disturb the beam, their bodies are also very light, and we can be forewarned for hours that a consumptive is dying.

5. In the case of animals (dogs) the results of the tests were negative, but I have this to say, that the tests on the dogs were vitiated by the necessity of using two drugs in order to secure the necessary muscular relaxation—quiet and stillness, so that the beam would remain at balance. They were all healthy dogs. The ideal dog test or other animal test would be that of one dying of an illness, that produced great exhaustion and no muscular movement. Of course a theory preceded the experiments and some are foolish enough to think that because I had a theory to begin with I would be therefore a biased observer. I hardly think so.

If personal identity (and consciousness and all the attributes of mind and personality) continue to exist after the death of the body, it *must exist as a space-occupying body*, unless the relations here in this world between the conscious ego and space, our notions of space as fixed in our brain by inheritance and experience are wholly to be set aside and a new set of space relations to consciousness suddenly established, which would be such a breach in the community of nature that I cannot imagine it. At any rate we are now limited to the conception that for personal identity or personality, or individuality, to exist and have being, is only possible in a space-occupying body. To think of personal identity or personality existing and yet not occupying space, is equivalent to thinking that something can be nothing or if not that absurdity, then the equal absurdity that space and personality are one and the same thing. If we continue to exist then as Tom, and Dick and Harry, having personal identity intact, with the separateness of personality, it can only be as space-occupying bodies. The question arises, what is this substance-occupying space which contains the personality and consciousness of Tom, and Dick, and Harry. Is it substance having weight, ordinary gravitative matter; is it the ether, or is it a middle soul substance, neither ether, nor gravitative matter? Most everyone believes that Tom, and Dick and Harry and all the rest of us do continue to live after the death of the body. It is the central idea of all the great religious beliefs. Out of these cogitations arose the desire to test by experiment if anything left the body after death that could be detected by a balance, and our experiments appear to prove *that there is a substance which goes from the body at death not accounted for by known channels of loss*. I wish to note further that if this substance lost at death is really

the soul substance and if it is in dimensions a counterpart of the physical body then its density is very much lighter than the atmosphere surrounding the earth, which would be rather a significant fact. Now, Dr. Hyslop, it may be that other investigators—if the matter is ever taken up—will prove that I have discovered a mare's nest. If they do, that will not prove, by any means, that man is mortal, for the soul substance may not be • gravitative matter and yet be a substance.

I am well aware that these few experiments do not prove the matter any more than a few swallows make a summer, but yet the results should at least provoke further experiments. Now that the cat is out of the bag, by the least desirable method—newspaper publication—after being securely kept in for five or six years, if you care to publish this letter, I have no objection to your doing so. I dislike the sensational publication of the facts, but have not been able to prevent it, and perhaps the publication of this letter would do much to remove the misconceptions that have arisen, as it is the only written statement I have made concerning the matter since I last wrote to Dr. Hodgson five years ago.

Sincerely yours,

D. MacDOUGALL.

The following letters represent the correspondence between Dr. MacDougall and Dr. Richard Hodgson on the same subject. We have omitted such parts of the correspondence as was purely personal and irrelevant to the theoretical and experimental problem at hand.

November 10th, 1901.

Richard Hodgson, M. D.:

Dear Doctor:—While travelling to Europe on board the Cestrian of the Leyland Line this summer, a discussion arose one evening among a group of passengers concerning the question of immortality, materialism or spiritualism.

At the end of the conversation I related an experiment which I had made which I thought of great importance in its bearing upon the subject. Dr. Herbert L. Burrell, of Boston, was one of the group and after I had related the experiment, he advised me to inform you of it. I had thought of you as one who might be interested, and the Doctor's recommendation determined me to write to you after I had returned.

In the first place I want to state the steps of reasoning that led me on to making the experiment.

First. If personal continuity after the event of death is a fact, the psychic functions continue to exist as a separate individu-

ality after the death of brain and body, then it must exist as a substantial material entity, for:—

Second. It is unthinkable that personality and consciousness can be attributes of that which does not occupy space and is absolutely imponderable—nothing. It is impossible to represent in thought, that which is neither space-occupying nor ponderable (in the sense of having weight) as having personality or consciousness, or any other quality, for that would be thinking of nothing as being something, which is a manifest contradiction. Since therefore, it is necessary to the continuance of personality and consciousness after death, that they must have some sort of a material basis, the question arose in my mind—Why not weigh on accurate scales a man at the very moment of death? Perhaps this material basis may be ponderable to sensitive scales even now at my command, perhaps it is so delicate that it may escape me, but nevertheless the experiment has never been done before. To settle the question it must be done.

On the 10th day of last April, my opportunity came. On a Fairbanks Standard platform scales, I had previously arranged a frame work of wood, very light; on top of this I placed a cot bed with clothing in such a manner that the beam was not interfered with in any way.

At 5:30 P. M. the patient, a man dying in consumption, was placed on the bed. He lived until 9:10 P. M. During those three hours and forty minutes he lost weight at the rate of an ounce in one hour, the sixtieth part of an ounce in one minute, so that every ten or fifteen minutes I was compelled to shift the sliding weight back upon the beam in order to keep the beam end up against the upper limiting bar, which I wished to do for the sake of making the test of sudden loss all the more marked and decisive, if such loss should come. This loss of weight, one ounce each hour or one sixtieth of an ounce each minute, was due to evaporation of moisture from the nasopharyngeal and bronchopulmonary and buccal mucous membrane accompanying respiration, and also to the evaporation of moisture from cutaneous perspiration.

At 9:08 P. M. my patient being near death, for the last time I sent back the shifting weight on the beam so that for the last ten minutes the beam end was in continuous contact with the upper limiting bar. Suddenly at 9:10 P. M. the patient expired and exactly simultaneously with the last movement of the respiratory muscles and coincident with the last movement of the facial muscles the beam end dropped to the lower limiting bar and remained there without rebound as though a weight had been lifted off the bed. Later it took the combined weight of two silver dollars to lift the beam back to actual balance. On weigh-

ing these they were found together to weigh three-fourths of an ounce.

This sudden loss of weight could not be accounted for by evaporation of cutaneous or respiratory moisture, that had already been determined to be at the rate of a sixtieth of an ounce in one minute, whereas this loss was at the rate of three-fourths of an ounce momentarily.

The bowels did not move. If they had moved the weight would have remained upon the bed excepting for a slow loss by evaporation of moisture depending of course upon the fluidity of the faeces.

The bladder moved slightly about one or two teaspoonfuls of urine escaping exactly at death. This remained upon the bed, and could only have influenced the result by slow gradual evaporation, and could in no way have accounted for the sudden loss.

There remained but one channel of loss to explore, the expiration of all but the residual air in the lung.

Getting upon the bed myself, my colleague, Dr. Sproull, put the beam at actual balance; I then forcibly inspired and forcibly expired all the air possible for several times, but this had no influence upon the beam.

Changing places with Dr. Sproull I watched the beam myself while he forcibly inhaled and exhaled all the air possible; the result was the same—no effect whatever upon the beam.

Here then is a loss of weight—three-fourths of an ounce occurring simultaneously with death not accounted for by known channels of loss. What is the meaning of it? Have I really weighed the soul substance?—the thing that carries with it in its flight, personality, individuality, consciousness.

I was looking up an Encyclopaedic Dictionary tonight on the subject of Materialism and I saw where Rudolph Wagner at a Congress of Psychology in 1854 had proposed a discussion of "soul substance" but not one of the five hundred voices present was raised in defence of a spiritual philosophy. Have I discovered Wagner's "soul substance" with my weighing machine? I think so, and I mean to verify and re-verify and re-re-verify, if I live long enough.

I would like you to be present at some one of the tests, and if disproof comes I shall be as ready to admit it as verification.

I feel sure that from you I shall have an impartial judgment, and I hope you will consent to be present at some one of the tests that must surely come this winter.

Very sincerely yours,

D. MacDOUGALL.

P. S.—Since writing the above my second experiment has been done. The following are the details:

The patient, a man moribund from consumption, was placed upon the bed of the weighing machine at 12:10 A. M. He was a larger man than my first case. He slowly lost weight at the rate of three-fourths of an ounce per hour until 4:10 A. M., when he apparently ceased breathing. For fifteen minutes after there was twitching of the eyelids and twitching of the lips only, during which time there was no loss of weight, the beam remaining constantly against the upper bar, then in a few moments after the last twitching the beam began to sink slowly until in fifteen minutes more it had touched and remained at the lower bar. A weight of one-half ounce moved it back again to the upper. At this point Dr. Sproull, my colleague, auscultated the heart and finding it stopped, the one-half ounce having been previously lifted off and the beam end at the lower bar, I tried again when it took one ounce and a half and fifty grains to lift it back to the upper bar. Inside of three minutes with all channels of loss closed a loss of one ounce and fifty grains took place. In the whole eighteen minutes, the total loss with all channels of loss closed that amount of loss took place, whereas in four hours with respiration and perspiration active the total loss was three ounces. No bowel movement took place. The bladder moved but the urine remained upon the bed, and could not have evaporated enough through the thick bed clothing to have influenced the result.

The beam at the end of the eighteen minutes immediately after the loss was determined was placed again with the end in slight contact with the upper bar and watched for forty-five minutes but no further loss took place.

My scales are sensitive to two-tenths of an ounce. If placed at balance, one-tenth of an ounce will lift the beam end close to the upper bar. A second one-tenth of an ounce will place it in contact with the upper bar; if then both are removed gently the beam will drop down nearly to the lower bar and then slowly oscillate until balance is reached again.

This patient was of a totally different temperament from the first; his death was very gradual so that we had great doubt, from the ordinary evidence to say just at what minute he died.

It is not however pure coincidence of loss that I am after; it is to determine if a loss of weight takes place at or near death which cannot be explained or accounted for by known channels of loss. This second test was as conclusive in support of my thesis as was the first. I beg of you to keep this private in the meantime. I am arranging to begin on animals.

Very sincerely yours,

D. MacDOUGALL.

The following is Dr. Hodgson's reply to the above letter:

Boston, Mass., November 29th, 1901.

Dear Doctor:—I was very much interested in your letter, begun apparently on November 10th but not finished or despatched till about November 25th. I congratulate you heartily on the experiments which you are making. I suppose it might be a little queer if I were to say that I hoped you would have enormous opportunities for your special experiment with the patients that come under your charge. I hope, however, that circumstances will enable you to take advantage of every opportunity that does arise. Your letter at once reminded me of a story in the *Atlantic Monthly*, which would doubtless interest you. It appeared in June, 1887, called "Crucial Experiment." Some of the characters appeared in a previous story in November, 1886, I think. The story is by J. P. Q——, who is the father of the former —— of Boston. The professor in the story says that he hopes to "show that approximating the time when the soul leaves the body, there is an alteration in its weight which is capable of registration. I have caused the bed to be supported upon an exquisitely poised balance which will show any remission of the downward pressure." You would, I think, be interested in reading the two stories, which are not so much stories, perhaps, as means of expressing special views. In Quincy's article, however, the *corpus vile* does not die, so that the experiment is off, and no details are given. The possibility of the occurrence of some other form of disturbance at the moment of death is also suggested in the story. I should like indeed to see experiments which cover this point also. It would be very interesting, *e. g.*, if it should be found that there was some evidence of a special disturbance in the ether in the neighborhood of the dying body.

I am not sure that on philosophic grounds I entirely agree with the argument in your brief preamble. I should venture to urge that we are not justified in denying the existence of personality except as an attribute of a space-occupying material body, but a discussion on this point would be impossible as it would lead us into all the deepest realms of philosophy generally. There is another point where I think that you will probably agree with me. You may perhaps admit the possibility that there may be a physical correlate of consciousness, which physical correlate may nevertheless consist not of what is known as gross ponderable matter, but of the ether. It is thinkable that there should be some kind of ethereal body, and there is apparently a general consensus of opinion among physicists that the ether is imponderable. Any theory, however, is independent of your valuable experiments. I doubt if my assistance will be of any value at all to you in these, but I should of course be glad to do anything in my power.

I shall keep your communications private. As it occurs to me that it would be desirable to have as large a number of cases experimented with as possible, have you thought of obtaining help from other doctors or hospitals, *e. g.*, in the investigations or are you particularly anxious to make all the experiments yourself? I should be glad if you thought it advisable to try to enlist other workers in your behalf if possible, and have the results of your work handed over to you. I should like also, with your permission, to consult on your experiments with some of my medical friends here, on the understanding, of course, that it was a private matter and that it was your investigation. I should like to talk with ———, of Harvard Medical School, but of course I shall not do this, if you have any objection.

I agree with you very strongly, of course, as to the extreme importance of the investigation whatever results may be finally reached.

Yours sincerely,

R. HODGSON.

To this Dr. MacDougall replied as follows:

Dec. 5th, 1901.

Dear Doctor Hodgson:

I thank you for your kind letter of November 29th. Yea, verily, I do wish that the hope you express for enormous opportunities might be fulfilled, but I must bear myself with patience and wait for cases as the gods may send them. It is very singular that I should have carried out even to the point of completion, the experiment of J. P. ———'s fictitious professor. I have sometimes wondered if the idea of such an experiment had ever been entertained by others. But your information settles that point. I am rather glad to find that I have not been alone. Yes, it would be interesting to demonstrate if there is a disturbance in the ether at death, but I cannot imagine how such a demonstration might be made.

In regard to your second point, Doctor, I think we are more justified in assuming that that which is the container of the totality of the psychic functions, including consciousness and personality, and still persisting after the death of our bodies, is much more likely to be a material, organically linked with the body than the hypothetical, yet necessary ether-substance, which has never been demonstrated to be a necessary part of our living organism although necessary to our ideas of space and the action of energy, inter-planetary and inter-stellar.

My soul substance, which eludes me the moment I demonstrate it, is of course of such weight that it is totally different from the ether. Perhaps some genius will apply a spectroscope to it some day and demonstrate its composition. If we admitted

your proposition that consciousness and personality might exist in a body of ether, then we would still be fulfilling one of the principal parts of my thesis, because ether is a space occupying body. It really is unthinkable that consciousness and personality or individuality could exist in that which is not space-occupying, for that is practically attributing these qualities to space itself.

Going back to your theory of ether substance having consciousness and personality for its content, while I cannot conceive, yet it may be that there is a middle substance which is the soul substance, and which resembles the ether in being non-gravitative and therefore not weighable, but which resembles ordinary matter in being discontinuous or capable of existing in separate masses, which is a necessary condition for the existence of individual consciousness or separate consciousness having personal identity. However, I may be mistaken in my conception of this point of difference between matter and ether, *i. e.*, the continuity of the ether, and the discontinuous quality of matter. I realize that if my results are experimentally confirmed by others, then these results have a positive scientific bearing upon the doctrine of human immortality. If on the other hand I am proven to be in error in my experiments, the question remains as it was before—the absence of weight loss is no proof against human immortality.

And now, Doctor Hodgson, I want to thank you for your kindly interest. If you would like to meet me and my colleague, Dr. Sproull, I would be glad to drop in on you any day before Thursday next week at whatever time you may set, in order that he or I may answer any question you may have to put on the experiments, and in order that we might more fully explain the difficulties one has to contend with in doing the human experiment. Before Thursday of next week I shall have opportunity to go to Boston, after that I shall be held here for a time.

Sincerely yours,

D. MacDOUGALL.

P. S.—I forgot to say that if Mr. ——— would like to be present to question me or to make suggestion—provided you are able to meet me—I shall be glad to meet him.

Dr. Hodgson then replies in the following:

Boston, Mass., Dec. 9th, 1901.

Dear Doctor:

Thanks for yours of December 5th. The possibility of ascertaining any unusual disturbance in the ether in the neighborhood of a dying body would have to be tried by various forms of

experiment. They might indeed all fail even if there were such a disturbance, but the kind of experiment to begin with would be with instruments sensitive to slight electric changes, connected perhaps with a galvanic needle.

I suppose we must be content for the present to join issue as to the *a priori* probability as to the constitution of the physical analogue of consciousness, ether or gravitational matter. However, this will of course make no difference to the form of your actual experiment.

As regards your other point, it is a philosophic one. You say that it is unthinkable that consciousness could exist in that which is not space occupying. The real fact is that space is mental, and altho it may not be as Kant maintained, the form of all thought, it is the form of some thought; but here again, any view that we may hold on this point makes no difference to your actual experimental work.

I shall be glad to know of your later experiments and your publication.

Yours sincerely,
R. HODGSON.

It is apparent from the next letter of Dr. MacDougall that Dr. Hodgson had written a letter on the 3rd of January, 1902, but this is not included in those sent to me.

January 6th, 1902.

Dear Doctor Hodgson:

Yours of 3rd inst. received. I have no objection to your communicating with Mr. ———, and relating the matter to him, for I feel sure that at your request, he will preserve the privacy of the matter.

I would have no objection to your relating it to Dr. ——— at this time, but for the fact that I wish a third test before broaching the matter to positioned and entrenched scientific authority. I have had two rebuffs already from such a quarter.

I had hoped to communicate the result of the third experiment to you before this time, but a foolish misunderstanding barred me from what would have been an excellent test case. The misunderstanding has been cleared away and I am now free to go on with my observations whenever the opportunity presents.

I shall be interested to know what Dr. ——— thinks of the discovery. It is odd that his thought and mine should have coincided so remarkably. The idea struck me sometime in the winter of '96-'97, and I am sure I never even read a copy of the Atlantic Monthly which is an admission I probably should be ashamed of.

The coincidence of thought but shows that after all there is

nothing more likely to happen than particular aspects of the environment—the objective forcing themselves upon the consciousness of the mind—the subjective.

Just as soon as the third experiment is recorded I will mail you the facts of the case. With many thanks for your kind interest,

Sincerely yours,

D. MacDOUGALL.

The present letter is a continuation of an account of experiments and is not especially a reply to any particular letter:

May 22nd, 1902.

Dear Doctor Hodgson:

Since I wrote you last I have had four more experiments on human subjects.

In the first of these four, there was a loss of half an ounce coincident with death, and an additional loss of an extra ounce a few minutes later, but in the interval there was a jarring of the scales and a movement of the beam that might have caused the sliding weight to shift accidentally on the beam. This jarring was caused in examining the heart with a stethoscope to determine whether or not the heart had ceased to beat.

In the second of the four, the patient dying of diabetic coma, unfortunately our scales were not finely balanced, and although there is a descent of the beam requiring about three-eighths to half an ounce to bring it to the point preceding death, yet I consider this test negative.

The third of the four cases shows a distinct drop in the beam registering about three-eighths of an ounce, which could not be accounted for; this occurred exactly simultaneously with death, but peculiarly, on bringing the beam up again with weights and removing them again, the beam did not sink back to stay back for quite a period—about ten or fifteen minutes. It was however impossible to account for the three-eighths of an ounce drop; it was sudden and distinct, hitting the lower bar with a noise as great as in the very first cases. Our scales in this case were very sensitively balanced.

The fourth case of this series was negative. Unfortunately owing to complications which we could not prevent the patient was but a few minutes on the bed before he died, and whether I had the beam accurately balanced before death or not I cannot be sure of. I am inclined to believe that he passed away while I was adjusting the beam. At any rate there was no loss of weight.

I have to add that the same experiments have been carried out on twelve dogs surrounded by every precaution for accuracy, and that the results have been uniformly negative—no loss of weight at death. A loss of weight takes place about twenty or thirty minutes after death, which is due to evaporation of the urine invariably passed, and which loss is duplicated by evaporation from the same amount of water on the scales, every other condition being the same, except the presence of the dog's body.

I feel that there is justification for others to go to the trouble of making these tests, and if you feel as well disposed to enlist others with opportunities for doing them as formally, I shall be glad to aid in any way from my experience.

An apparatus of mine is now in Boston, and I am willing to place it at the disposal of any one who has the opportunity and the desire to make the tests.

My chief reason for holding back on this before was the fear that after all I had discovered a mare's nest, and that I might put others to trouble for nothing.

It may be now that other experimenters will discover it to be a mare's nest; but at any rate we have sufficient grounds to warrant putting others to the trouble of proving the matter.

I forgot to mention that the dogs experimented on weighed from twenty to sixty-five pounds, and that the scales with total weight on them were sensitive to the sixteenth of an ounce, or thirty grains, yet no loss was demonstrable.

If it is definitely proven that there is a distinct loss of weight in the human being not accounted for by known channels of loss, then we have here a physiological difference between the human and the canine at least (and probably between the human and all other forms of life) hitherto unsuspected.

You are most kind to offer to try to enlist others in the experimental work, and to relate the experiment to Dr. ———, but I would like to make the third experiment before you did that, after it I shall welcome such aid. I want to first publish the discovery as a fact in the physiology of death, stripped, as a good friend of mine has said, of its "psychical significance," because to insist upon the latter might raise prejudice in the minds of many of our present day scientific men, and prevent repetition of the experiment by others.

After the fact has been acknowledged and proven, it will be time enough to insist upon its meaning.

Many thanks for your kind interest. I will surely inform you at once after the third test.

Sincerely yours,

D. MacDOUGALL.

(This concluded the correspondence.)

ON DR. MacDOUGALL'S EXPERIMENTS.

The Editor:

Journal of the American Society for Psychical Research:

I should like to insert a letter in the *Journal*, partly by way of self-justification, and partly in the hope that I may contribute some few items of interest—having had the good fortune to observe a number of experiments bearing more or less directly on this question of the loss of weight,—to which I shall refer later on. First of all, however, I should like to say a few words with regard to the newspaper stories that are going the rounds, containing a statement supposed to have been made by me relative to the MacDougall experiments. The facts were these: a reporter asked me what I thought of the idea of placing a criminal who had been sentenced to death on the scales—death chair and all—and I stated that the experiment should certainly be tried; that it would prove most interesting as a test, and indicated certain precautions that would have to be taken in order to prevent losses from normal causes—through expired air, &c. I suggested placing a glass hood over the head of the criminal a few seconds before the electric current was turned on, as in that manner the air forced from the lungs would be retained in the air-tight cover, and would be weighed—this being all the more necessary in all cases of electrocution, where it is probable that the electric current would cause a violent spasmodic contraction of the muscles of the body, and hence a great contraction of the lungs—forcing out a quantity of air. I did not say that I considered that would be “conclusive proof,” but was careful to indicate that many possible sources of error would still have to be guarded against, even of the purely physical sort; nor did I state that “in discovering that the human soul has actual weight, and is therefore materialistic, (*sic*) Dr. MacDougall has made the most important addition to science that the world had known.” I think that, *if established*, it would be *one* of the most important, but I did not state even that much to the reporter—merely stating that the experiments would have to

be repeated a number of times to induce belief by the scientific world, especially as all the experiments that had been conducted in this direction heretofore had led to the opposite conclusion. It has very frequently been asserted that this experiment has been tried, and in Hibbert's *Life and Energy* will be found a Chapter entitled "Is Life Matter?" in which this question is considered, and the author comes to the immediate conclusion that life is not matter owing to this very fact—that the dead body does not weigh less than the same body, alive. I am unaware of any first-hand accounts of such a series of experiments having been made, however, and it would be amusing if it should turn out that such experiments never had been made—after science has stated so dogmatically for so many years that the question had already been settled past all dispute! If any reader knows of any such first-hand accounts, he will confer a favor upon the writer by communicating them to him.

Having now made clear my position (I hope) I wish to say a few words on the experiments themselves, more especially in view of certain experiments and observations of my own. For, after all, the whole question is one of actual experiment, and can never be settled by speculations of any sort—philosophic or otherwise. Whether the soul is or can be a space-occupying body or not is beside the question, it seems to me, and should not enter into any argument based upon observed facts; or, if so, it should be allowed weight only as a personal opinion, and in no wise influence the conclusions drawn from a study of the facts. Taking the experiments, then, as Dr. MacDougall has described them, the question arises: granting that the facts exist, as stated, would these results prove the contention that the observed loss of weight was due to the exit from the body of some hypothetical soul-substance, or may the facts (granting them to exist, as stated) be explained in some such manner as to render Dr. MacDougall's hypothesis unnecessary?

I must say that Dr. MacDougall seems to have provided pretty thoroughly against all normal losses of weight. His papers (which I have had the privilege of reading) indicate this clearly. The only channel that need be taken seriously

into account is the lungs; *i. e.*, the loss of weight due to expired air. It therefore becomes a question of the amount of air the lungs may contain, and its consequent weight,—granting, for the sake of argument, that every particle of air is forced out of the lungs at death. A cubic foot of air, at the ordinary temperature, and at sea-level, weighs about $1\frac{1}{4}$ ounces, we are told—a statement that is confirmed by the *Encyclopaedia Britannica* and other authorities. In the cubic foot there are 1728 cubic inches. Now, we know that the average capacity of the lungs of a healthy human being is about 225 to 250 cubic inches (Kirke. *Physiology*, p. 262); but let us say 300 cubic inches to be on the safe side. This is, as nearly as possible, one-sixth oz., granting that *all* the air is expired at death—for which we have no evidence—and that the lungs contained as much as 300 cubic inches of air. This is also a practical impossibility, in such cases as those quoted, for the reason that this represents the state of healthy lungs at the moment of the fullest inspiration. The majority of persons, however, could not inhale 200 cubic inches (the twelfth of an oz.) while consumptive patients, dying, and in the last stages of the disease, would not contain within their lungs anything like 100 cubic inches—the eighteenth of an oz. When, therefore, Dr. MacDougall tells us that more than a whole ounce is lost instantaneously, at the moment of death, we must seek elsewhere than in this direction for the explanation of the facts.

First of all: may it not be that there are some etheric or electrical conditions of the body which are no longer present after death, ceasing at that moment, yet in no way connected with any form of thought or consciousness? It does not seem to have occurred to Dr. MacDougall that, coincident with life, there may be present certain electric or other activities of the body, which cease at the moment of death, but are in no sense *causal* of the thought and consciousness, that are also coincident with life in the body. Both conditions may be present in a living body, though one may not be causal of the other in any degree. Both are merely coincidental. It is quite possible—not to say probable—that consciousness acts on some sort of etheric medium, which in turn acts upon

the nervous mechanism, and that, at death, consciousness (itself spaceless and weightless) withdraws at once from the organism, while the etheric medium withdraws more or less gradually, according to the condition of the organism at the time—this, in turn, determined by the duration and the severity of the attendant disease. In some cases, such as consumption, where we might almost say the body has died before it dies, we might assume that this etheric medium would leave the body rapidly, and be noticed immediately, while in other diseases, this withdrawal would be much slower, and would not be registered by the balance until some considerable time after the death; and in such cases would have no evidential value, since, (like apparitions of the living, as opposed to apparitions of the dead), there would be no coincidence to form the striking event. Such a withdrawal would account for the facts, perhaps, without resorting to the supposition that consciousness was in any way that which caused the loss of weight indicated by the balance.

However, all the above speculations are purely hypothetical, of course, and would have no weight with the materialist—who does not accept either consciousness as an entity, or the hypothetical etheric medium I have postulated. He has, however, to explain the facts, which seem to be pretty well established. Is it possible to form some sort of explanation without even resorting to the “biological metaphysics” in which I have just indulged? Some experiments I have made, and some observations of certain cases, cause me to think that these losses and gains of weight might, perhaps, be accounted for in other ways. I present some facts for the reader’s consideration.

I have been enabled to watch the progress of a number of cases of patients who have had their health restored to them by means of the Fasting Cure—i. e., the process of abstaining entirely from all solid and liquid food for a number of days—thirty, forty, fifty, and longer—with the almost uniform result that health has been restored to these persons, though they had previously been given up to die by the physician in charge of the case. I have embodied the results of these

which I have been driven to adopt, none other seemingly covering the facts.

There are also cases in which an extraordinary *loss* of weight has been noticed. I have known of one case in which the patient lost 40 pounds in three weeks, while fasting three days at a time, and eating one meal on the fourth. More remarkable still is another case in which the patient lost 75 pounds in 21 days of an absolute fast—an average of almost $3\frac{1}{2}$ pounds *per diem*. Still, these cases might perhaps be accounted for, since the patients were both very stout women, and, in all such cases, weight is very rapidly lost. Still, how are cases to be explained in which great loss of weight is noted through purely *mental* trouble—though the person may have, throughout this period, all the food he cares to eat; and loses weight, moreover, at a *greater* rate than if he ate nothing at all? Probably the most remarkable case of this kind—one that cannot be explained by any of the ordinary laws of physiology—is that recorded by Rear-Admiral George W. Melville, U. S. N., and published in his *Report* to the Smithsonian Institute. The passage runs as follows:

“It is on record that one individual in a New England town several months ago, actually entered a metallic burial casket and was sealed up for a period of one hour. He simply demanded that the glass plate over the head piece be not covered, and that the individuals conducting the test should look through the head-plate at intervals, so that he could smile at them. It was rather a ghastly test, but it was a successful one, although the individual undergoing the operation lost 5 pounds in the undertaking! In this test the man did not probably have 2 cubic feet of air to draw upon.” (*The Submarine Boat*, p. 723.) Here then, we have a loss of weight that—if recorded correctly—cannot be explained by known laws of physiology, since the person undergoing the test took no bodily exertion, and the loss cannot be due to any of the known channels of loss. Would such a test indicate that soul-substance had been lost? Evidently not, since the man continued to live. In such a case, then, we have a decrease in weight that cannot be explained by present-day

physiology; and, until such cases are in some measure accounted for, it is at least premature to assert or even propose that an observed loss of weight, at the moment of death, is due to any soul-substance, or that it has any necessary connection with soul or consciousness at all. While, then, I think that Dr. MacDougall has certainly made some most interesting and important discoveries, and that further experiment along these lines is greatly to be desired, we cannot hold out much hope that we shall, by such means, ever demonstrate that the human soul weighs an ounce—even though the reality of the losses be proved. The conditions attendant upon death are so little known, and the human organism is subject to such queer variations in weight, even when alive, that many and positive proofs will have to be forthcoming before his interpretation of the facts—even though they themselves should be established—can be accepted by science.

Yours Sincerely,

HEREWARD CARRINGTON.

BOOK NOTICES.

Up to the present time it has been mainly studies in abnormal psychology that have emphasized the interest and importance of subconscious mental phenomena. But such studies should be merely pioneerings of the way, preparatory to investigations of the role of subconsciousness in the normal human mind. A recent analysis of creative imagination—"Poetry and the Individual" by Dr. H. B. Alexander, (Putnam, 1906)—finds the clue to the interpretation of the instinct for beauty in the concealed rather than the revealed forms of mental action, and explains the aesthetic experience on the basis of the subconscious factors evidenced in it. Attention is paid to the ethical and the metaphysical as well as the psychological aspect of the problem, thus subjecting the concrete results to the test of a fairly comprehensive philosophical view.

The Law of Suggestion. BY STANLEY L. KREBS.
The Science Press, Chicago, 1906.

This little book is a summary of the facts of Hypnotism, and attempts to give them a definite law. This law is said to be as follows:—

“Iteration produces a tract or line of least resistance in consciousness which functions, when it functions at all, along this very line.”

This is probably true, but it does not differ from the law of all phenomena whatsoever, mechanical or otherwise, and so can hardly be recognized as throwing any light on hypnotic phenomena.

The main portion of the book is occupied with illustrations and discussions of various aspects of the phenomena, and for a manual that can acquaint the general public with the elements of hypnotism the book can be commended.

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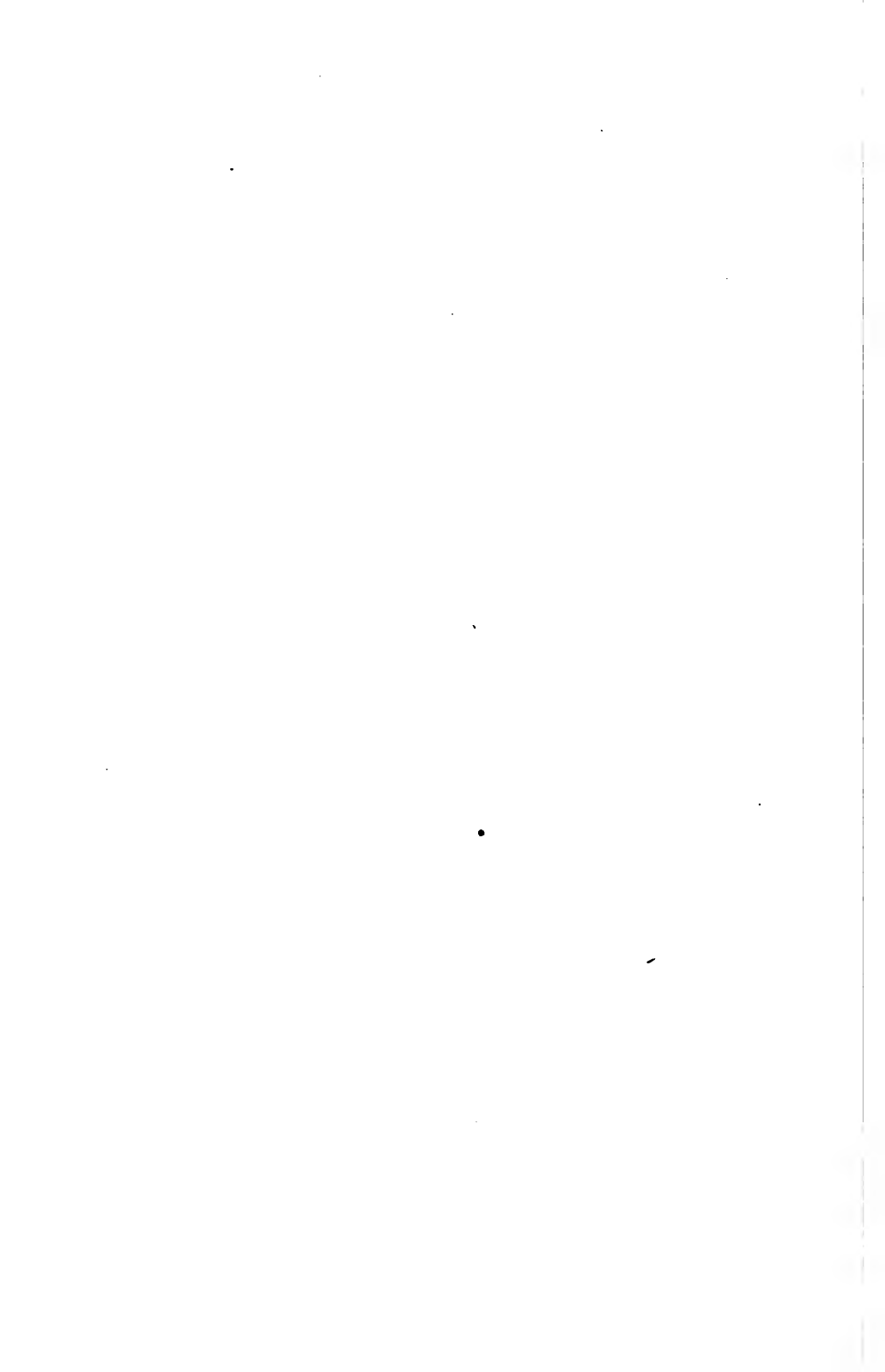
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SOME INSTANCES OF SUBCONSCIOUS CREATIVE IMAGINATION.

By Miss Frank Miller.

The following paper was first published in the "*Archives de Psychologie*," edited by Prof. Th. Flournoy and Dr. Ed. Claparède. It has been translated for this *Journal* by its author, Miss Frank Miller. Miss Frank Miller was also the subject of the experiences and so narrates them at first hand. Miss Miller was at one time a student under me in the department of philosophy when I was at Columbia University and is now employed in a private school as a teacher and lecturer. She has been an intelligent student of the phenomena with which the Society is occupied, and her relation to all the work done under me exhibited the same intellectual appreciation of psychological problems.

The paper is especially interesting and important as illustrating those mental functions which at least simulate personalities independent of the normal consciousness and it is here published as an example of those phenomena which many who are little acquainted with the complexities of psychic research mistake for such foreign personalities. There will be many occasions for publishing and criticizing phenomena of this kind. They are most important in estimating the nature and limitations of the supernatural, and perhaps at

some more or less distant future may throw light on the conditions which affect the development of supernormal experiences and the influences which disturb and distort the passage of foreign thoughts.

JAMES H. HYSLOP.

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- Introduction by Prof. Th. Flournoy.
- I. Phenomena of instantaneous autosuggestion.
 - II. "Glory to God," a dream poem.
 - III. "The Moth and the Sun," hypnagogic poetry.
 - IV. "Chi-wan-to-pel," a dream of hypnagogic hallucination.

INTRODUCTION.

As is well known from numerous anecdotes, cases of unexpected apparition, when dreaming or half waking—works of imagination which possess a certain esthetic or literary value—are not extremely rare. What is rarer still, is that individuals, favored by phenomena of this kind should have enough curiosity and psychological sense to undertake the analysis of these products of the automatic activity of the brain (or of their mind), to essay an elucidation of their origin, going back to anterior impressions, sometimes very distant which might have served as points of departure or as food to their subconscious inspiration. Nothing, however, would be more fitting than such attempts to unveil the secrets of our psychical mechanism and to make us penetrate a little further into the obscure processes of intellectual creation. And any document which can contribute to this end is not to be neglected. It is with this aim that we publish herewith some fragments of autobiograh^y, which may be given as an example to many people whose mental life is more or less fertile in cases of automatism, but who do not know how to profit by their privileges and thus lose the precious resources which Nature has granted for the study of themselves.

The author of these observations is a young American

woman, who studied for a semester at our university and who to-day pursues a brilliant career as a writer and lecturer in the United States. Naturally given to introspection and of very alert intelligence, she shows at the same time an impressionability and a vivacity of emotional reaction which would easily border on excess, were they not checked by a good dose of strong will and self-mastery. Miss Miller thus combines in a most happy way something of the peculiar temperament which the Anglo-Saxon authors designate by almost synonymous names of "automatist," "medium," "sensitive," etc., and all the advantages of a critical mind which is not satisfied with appearances; thanks to which fact she can interest herself in cases of Spiritism, without becoming the prey of it like so many others. And her intention, in taking up her pen, has been precisely to make clear the phenomena of subconscious imagination which unfold themselves to mediums, by analogous cases, although less developed, that she has observed in the fastnesses of her own mind.

She does not possess, it is true, any special faculty of a medium, neither crystal vision, nor power to move (raise) tables, etc. But her very imaginative temperament, "hyper-sensitive" as she herself calls it, permits one to think that, in a propitious center and with a little exaggeration, Miss Miller—if she had but lent herself to it—would have made an excellent medium and especially a medium for incarnation. She seems to possess all the requisite aptitude for it, as the following case (No. 5) attests: on account of this trait of her nature which she had so well denominated "instantaneous autosuggestion," merely the sight of a conical towel upon her head, evoking her remembrance of Egyptian statues, plunges her into a kind of "cenesthetic" hallucination, a total, veritable beginning of a change of personality. It needs no more than this for persons of such a constitution, and imbued with occultism, or of an intelligence less mistress of itself and slower to re-assert itself, to serve as the germ for those curious stories of "anteriority," which, once born, develop like mushrooms and invade the entire "hypnoid" imagination. As a spiritualistic medium,

Miss Miller would certainly be the reincarnation of some princess of historic or pre-historic antiquity (perhaps even of several) and she would not have failed to furnish us with interesting revelations of her Egyptian, Assyrian and even Aztec pre-existence (to judge by the trend of her observations in No. 4). If it were only a question of the picturesque, I could not help regretting that the firmness of her reason counterbalancing the inclination of her temperament should have always kept her from being wrecked on the flowery slopes of occult philosophy and would thus have robbed us of quite a number of fine subliminal romances! Let us console ourselves for this loss by the fragments of sane psychological observations which we owe her and of which the reader will find the translations below.

They number 4. The first contains some minor examples of "passing suggestions" which show with what facility, in this very sensitive nature, that the abstract idea or the simple recollection is transformed into vivid sensation and present reality. The three (3) others are interesting cases of inspiration or of subconscious creation, most worthy to be placed beside those of literature. •

The second piece is the history of a little poem that Miss Miller dreamed in full day during a sea voyage. She heard it and saw it written in her own writing. Aroused at the same instant by a call from her mother, she immediately told her of her dream, then wished to make note of it; but the time to get a pencil, and the distraction due to the presence of her mother, sufficed to make uncertain the remembrance of several passages. Some months afterwards, when at leisure, she again took up her piece and modified it with the feeling of drawing nearer to the original text of the dream; but it is clear that this subjective feeling is not an absolute guarantee that it is thus and it may be considered probable that a subconscious work of correction in the interval must have greatly influenced the first gush of poetic output to bring it to its second form which is notably more perfect. The observation of Miss M. embraces three (3) parts:

First, a glance over the weeks which preceded the dream, letting one see the dominating disposition which affected it,

the general mental state, in a word, the emotional atmosphere, of which it bears the evident reflection.

Second, the recitation of the dream itself.

Third, the search for old recollections combined in its course and which, by their meeting in a sort of kaleidoscopic design, thus show that they have furnished all the contents for the inspiration of the dream.

Miss Miller's conclusion is no more than a mosaic of fragments of her own remembrances assembled under the influence of her emotional state—in opposition to the spiritualistic hypothesis of foreign intervention—is assuredly indisputable. Nevertheless, it must not be accepted too literally nor should one allow himself to be deceived by the running comparison of the kaleidoscope, which comparison of drawing much nearer to the original text taken from mechanism conceals, much more than it resolves the knot of the psychological problem. The chance grouping of pieces of glass at the end of a tube which is shaken, is scarcely adequate to explain the really marvellous combination, and remodelling of some scattered memories into as well organized a whole as this poetry of three stanzas carrying to the highest degree the seal of finality, of esthetic intention, of harmony and studied gradation which would seem the exclusive right of a thoroughly aroused and deliberate human intelligence and which does not cease to astonish us when we meet it in the product of a dream. Thus it goes without saying that the discovery of stored up impressions to which creative fancy has lent its materials is far from dissipating all the obscurities and one does not pretend to have explained by it, nor even described by it the real process by which these materials have been chosen, disassociated from their old surroundings and recombined into a *new whole* breathing forth an original emotion and *sui generis*.

. Fragment III gives rise to the same reflections. The question here is a poem which automatically forced itself upon Miss Miller during a night on the railway, in that special condition, mid-way between waking and sleeping, only too well known to travellers, who, weary and stupefied are always on the point of dropping off to sleep with-

out, however, losing themselves completely. The central idea of this "desain" the heavenly aspirations of poor mortals symbolized by the flight of the moth toward the sun—has nothing new in it and it is not to be doubted that Miss Miller must have met with it many times outside of the two (2) occasions of which she had a precise recollection. But if that takes away at the outset all pretext to seek an "occult" origin for so old an idea, it does not yet explain its incorporation into a piece of work and the development of the general theme under the particular form of the verses which were obtained. With much good sense, Miss Miller raises, in this connection, (as also in cases II and IV) the question of the leading part played by the rythmic factors, the resemblance of swing and of meter between her hypnagogic poem and similar poetry familiar to her. It is certain that beside the material and substantial elements so to speak, of concrete ideas and remembrances, inspiration bores deep into our past experience and that it offers numerous abstract castings, motive schemes, habits of syntax, of prosody, etc., in short, all sorts of beaten paths, already well worn which cannot be kept account of in the genesis of automatic productions.

The last example of Miss Miller's is a sort of little lyric drama which unfolded itself spontaneously in her imagination, by visual and audible images, during the hypnagogic phase preceding complete sleep. Complete sleep did not come, however, for the drama having once come to a climax, Miss Miller aroused herself to write it down immediately. Remark the feeling of reciprocity, of passive waiting, also the elementary phenomena of hallucination, which, with her preceded the inception of automatism and which entirely correspond to the ordinary premonitory symptoms habitual to visions among mediums. She has also noted that she was at this time much preoccupied to find some original literary subject; it is evidently in response to this desire—at the same time as an assemblage of latest emotional tendencies difficult to analyze—that her imagination furnished her the unusual history, of an Aztec warrior dying

in search of a consort worthy of him whose long-distant arrival he foresees.

The facts related by Miss Miller recall to us a good but little known study of the psychology of dreams, where Stevenson confessed all that he owed the anonymous collaboration of the mysterious little imps, "the little people, the Brownies" who outlined so gently in darkness the works of the romancer and furnished him gratis so many precious scenes, ready made. (R. L. Stevenson, A Chapter on Dreams, in "Across the Plains," etc.) For the imps or genii of Stevenson, as also for the Muse of the classic poets, we, who are serious people, prefer to substitute some wise principle, such as the mechanical association of ideas, the nocturnal dynamism of "neurosis," the polygonal activity of inferior psychism, the unconscious factor or the subliminal, etc., Miss Miller wisely knew how to avoid both literary metaphor and scientific pedantry, in holding fast to the description of the phenomena such as they were, in such a way that the only theory which arises from her analysis is the most simple of all,—it is that she herself, and no one else, is the author of her automatic creations; she herself, although in a special state, different from the state of being awake in which she composed her poetry and ordinary articles. Thus one is brought to the problem of the variations and diverse modality of human personality, upon which observations, precise facts in the manner of the following ones, is accumulating, will end by giving light without there being need—so Miss Miller has excellently well understood it—to have recourse to an hypothesis at the same time childish and complicated, which have credence in the best minds.

(Signed)

TH. FLOURNOY.

Phenomena of Passing Suggestion or of Instantaneous Autosuggestion.

I so designate, for lack of a better term, a curious phenomenon which I have observed in myself and which presents itself under different forms. It consists in this, that at certain moments, and for a few instants only, the im-

pressions and feelings of another suggest themselves so vividly to me that they appear to be mine, although as soon as the suggestion is passed, I am perfectly sure that such is not the case.

Here are a few examples:

1. I am extremely fond of caviar, of which the odor is, on the contrary, most repugnant to certain members of my family. Now if one of them, at the moment I commence to eat some, commences to express his disgust, this same disgust is immediately suggested to me so clearly that I experience, for a few instants, a complete repugnance for the odor and taste of the dish. A minute and an effort are necessary to dissipate this impression and to make me find it again as delicious as before.

2. Here is, on the contrary, an example of the transmission of the impression of pleasure. There are certain perfumes and colognes which affect me disagreeably on account of their strong odor, even to the point of nauseating me and making me almost ill. Nevertheless, if a lady starts to use her eau de cologne and begins telling me of its strength and its exquisite perfume, her pleasure becomes my own for an instant—probably for not more than from 3 to 5 seconds—after which it disappears and my customary aversion for strong odors returns. It seems to me that it is much easier to dispel agreeable suggestions and to feel again my real impression of disgust, than the contrary.

3. When, with great interest I follow a story, either read or heard, often I have the illusion which lasts for a minute, of really participating in the action, instead of simply reading or hearing of it. This is particularly strong in fine theatrical productions (for example, at the plays of Sarah Bernhardt, of Duse, or of Irving). The illusion becomes so complete in certain touching scenes, that in "Cyrano," for example, when Christian is killed and when S. Bernhardt flies to staunch the blood of his wound, I felt a real and poignant pain in my own heart, just where Christian is supposed to receive the blow. This kind of suggestion can last a minute or a second.

4. This momentary suggestion sometimes takes on very

curious aspects in which the role of imagination is accentuated. For example, I greatly enjoyed sea voyages and I have a particularly vivid remembrance of crossing the Atlantic. Now, recently some one showed me a fine photograph of a steamer in mid-ocean; instantly—and the illusion was of striking beauty and power—I felt the pulsations of the engines, the roll of the waves, the lunging of the ship. It could hardly have lasted more than a second, but during that barely appreciable instant, it was as if I were again in mid-ocean. The same phenomenon was repeated, although less strongly, in seeing again the photograph several days later.

5. Here now is an example which fully throws into relief creative fantasy. One day I was in a bathroom, preparing to take a plunge and was about to tie a cloth around my head to protect my hair from the water. The cloth, which was of thick texture, had taken a conical shape, and I was standing before a mirror to attach it securely with pins. The conical form recalled, no doubt, the pointed head-dress of ancient Egypt, be this as it may, for a moment, and with an almost stupefying clearness, it seemed to me that I was on a pedestal, a real Egyptian statue, in all its details—rigid members, one foot in advance of the other, insignia in hand, etc. It was truly superb and it was with regret that I felt the impression fade away as does a rainbow, and like it to reappear more faintly before entirely disappearing.

6. Still another phenomenon. An artist of a certain celebrity wished to illustrate some of my publications. Now in this matter I have my own ideas and am difficult to please. Well, I succeeded in making him portray landscapes, such as those on Lake Lemman, where he had never been, and he also claimed that I could make him draw things that he had never seen and to give him the feeling of an ambient (or atmosphere) that he had never felt; briefly, that I used him as he used his pencil, that is to say, as a simple instrument.

I do not attach much importance to these divers instances of which I have told—they are so fleeting and so misty—and I think that all persons of a nervous, imagi-

native, sympathetic temperament which vividly feels external impressions have similar experiences. In themselves they do not appear to me to be of great consequence, but they can help one to understand other less elementary facts. I think that the sympathetic temperament in people of the most normal health, plays a large role in the creation or the possibility of these "suggested" images and impressions. And now could it not be that under certain favorable conditions, something as yet unheard of should come to cross the mental horizon, something as dazzling and splendid as a rainbow; and as natural, nevertheless, in its origin and cause? For surely these curious little experiences (I speak of the following) differ from the course of daily life as a rainbow differs from the blue heaven.

The aim of the preceding observations is to serve as an introduction to two or three more important cases which follow; which in their turn, seem to me to be of a nature to throw some light upon the more complicated and mystifying phenomena of other persons who allow themselves to be taken in because they do not know how—or do not wish—to analyze the abnormal, subliminal or subconscious functions of their minds.

II.

"GLORY TO GOD." Dream poem.

Nothing imaginable is more delightful than an ocean passage from Odessa to Genoa, in winter, with short but lovely stops at Constantinople, Smyrna, Athens and the ports of Sicily and the western coast of Italy. One must be a philistine, devoid of all esthetic sense, not to be transported with admiration before the glory of the Bosphorus, or not to feel one's very soul vibrate at the memory of Athens' past.—This is the trip which I had the privilege to take, aged 20 years, with my family, in 1898.

After a long, hard voyage from New York to Stockholm, then on to St. Petersburg and Odessa, it was a genuine delight to leave the world of great cities, noisy streets and business,—in a word to leave the bustling earth to enter into

the sphere of silence, blue sky and waves. I remained for long hours dreaming on the bridge of the boat, stretched out in a steamer chair; the history, legends and myths of the different countries seen in the distance came to me, as confused,—fused into a sort of luminous mist, through which actual things seemed to exist no longer, while dreams and ideas seemed the only veritable reality. At first I avoided everyone and kept apart, lost in my dreaming while everything truly great, beautiful and good came to my mind with new life and vigor. I passed also a good part of my days in writing to absent friends, in reading or in scribbling short verses as souvenirs of the different places that we visited. A few of these pieces were rather serious.

But when the voyage drew to a close, the officers on board were most kind and amiable and I spent many amusing hours in teaching them English.

On the coast of Sicily, in the port of Catania, I wrote a "Sailor's Song," which was hardly more than an adaptation of a well known song of the sea "brine, wine and damsels fine." In general all Italians sing well; and one of the officers singing at night, during his watch on the bridge made a great impression on me and gave me the idea of writing some words which could be adapted to his melody.

A little while after this, I just missed reversing the old proverb "See Naples and die," for in the port of Naples I commenced by being, though not dangerously, most painfully ill; then I recovered enough to be able to land and to visit in a carriage, the principal sights of the town. The day's trip greatly tired me and as we intended to see Pisa on the morrow, I went back early to the boat and soon went to bed, without thinking of anything more serious than the handsome officers and hideous in Italy.

From Naples to Leghorn takes one night by boat, during which I slept none too well—for my sleep is rarely deep or dreamless—and it seemed to me that my mother's voice aroused me just at the end of the following dream, which must have taken place, as a consequence, immediately before my awakening.

At first I had a vague consciousness of the words, "when

the morning stars sang together " which served as a prelude. if I can so express myself, for a confused idea concerning the Creation and for powerful chorals which re-echoed through the whole universe. But with the characteristic confusion and strange contradiction which is the quality of a dream, all this was mixed with choruses of oratorios given by one of the best musical societies of New York and with indistinct memories of Milton's "Paradise Lost." Then, slowly, distinct words arose from this chaos and they then appeared in three verses, in my writing on a piece of ordinary writing paper, blue-lined, on a page of my old note book in which I write my verses and which I always carry with me;—briefly told they appeared to me precisely as they were in truth a few minutes later.

It was then that my mother called to me, "Here, here, wake up! You can not sleep all day and see Pisa at the same time!" That made me jump from my berth exclaiming, "Don't speak to me! Not a word! I have just had the most beautiful dream of my life, a real poem! I saw and heard the words, verses and even the refrain. Where is my old note book? I must write it this minute before I forget what it was." My mother, accustomed to see me writing at all hours, took my whim in good nature and even admired my dream, which I poured forth to her as fast as I could form my phrases. Several minutes were necessary to find my note book and a pencil and to slip on a garment; but short as was this delay, it sufficed to slightly dissipate the immediate remembrance of the dream, so that when I was ready to write, the words had lost some of their clearness. Nevertheless, the first strophe came readily, but the second was found with more difficulty, and a great effort was necessary to recall the last one, abstracted as I was with the idea that I was a rather ridiculous figure, scratching away, perched half dressed in the upper berth of my stateroom with my mother making fun of me. The first form leaves much to be desired. My duties as cicerone then occupied all my time, until the end of our long voyage (it was several months later, while studying in the University of Lausanne) that the thought of the dream came to haunt me in the calm

of solitude and I made a second and more exact wording of my poem and I wish to say one much more faithful to the original than the first. I give its two forms here.

First form :

When God had first made Sound
A myriad ears sprang into being
And throughout all the Universe
Rolled a mighty echo:
"Glory to the God of Sound!"

When beauty (light) was first given by God,
A myriad eyes sprang out to see
And hearing ears and seeing eyes
Again gave forth that mighty song:
"Glory to the God of Beauty (Light)!"

When God has first given Love
A myriad hearts leapt up;
And ears full of music, eyes full of Beauty,
Hearts all full of love sang:
"Glory to the God of Love!"

Second form (more exact) :

When the Eternal first made Sound
A myriad ears sprang out to hear,
And throughout all the Universe
There rolled an echo deep and clear:
"All glory to the God of Sound!"

When the Eternal first made Light
A myriad eyes sprang out to look,
And hearing ears and seeing eyes
Once more a mighty choral took:
"All glory to the God of Light!"

When the Eternal first gave Love,
A myriad hearts sprang into life;
Ears filled with music, eyes with light,
Pealed forth with hearts with love all rife:
"All glory to the God of Love!"

Never having been an adept of Spiritism nor of the Con-
tranatural (which to me is distinct from the Supernatural) I
started to work some months later to try to discover the
probable cause or necessary conditions for such a dream.

What struck me the most and what is yet an inexplicable
fantasy is that contrary to the incomplete narration in which
I strongly believe, my poem put the creation of light in the
second place instead of the first. It may be interesting to

recall that Anagoras also makes the cosmos come from the chaos by means of a whirlwind—which in general is accompanied by a production of sound. But at this time I had not studied philosophy and knew nothing of Anagoras nor of his theories of the views which I unconsciously followed. I was equally ignorant of the name of Leibnitz and consequently of his doctrine of “*dum Deus calculat fit mundus.*” But let us come to what I was able to discover as probable sources of my dream.

To begin with, Milton’s “*Paradise Lost*,” of which we had a fine edition at home, illustrated by Gustave Dore and with which I was familiar from childhood, the Book of Job which was read to me as far back as I can remember. Now if my first verse is compared with the first words of “*Paradise Lost*,” they are seen to be the same meter.

Of man’s first disobedience—
When the Eternal first made sound—

Moreover the general idea of my poem slightly recalls various passages of Job, also one or two pieces from Haydn’s oratorio, “*The Creation*” (which figured confusedly at the beginning of the dream). I remember that at the age of 15 I was much excited by an article which my mother read me on “*The Idea spontaneously creating the object*,” so excited that I passed nearly the whole night without sleeping, wondering what it all could mean. From 9 to 16 years I attended a Presbyterian church, which had for pastor a most scholarly man, at present the president of a well-known Seminary. Now one of my earliest remembrances of him was when a very little girl, seated in our big pew and forcing myself to keep awake, without being able for all the world to understand what he said about the “*Chaos*,” the “*Cosmos*” and the “*Gift of Love*.”

As to dreams, I remember that once at the age of 15 years, during my preparations for an examination in geometry, having gone to bed without being able to solve a problem, I awoke in the middle of the night, sat on my bed and repeated a formula which I had just found in a dream, then fell asleep again and on the morrow all was clear in my

mind. Something exactly similar happened with a Latin word which I tried to find. A thousand times I have dreamed that very distant friends wrote me and this just before the arrival of their letters which I explain very simply by the fact that in my sleep I calculated approximately at what time they should have written me, and that the idea of the real arrival of the letter was substituted in a dream for my waiting for its probable arrival. I draw the conclusion from the fact that several times I dreamed that I received letters which did not come later.

To summarize: When I think of the preceding consideration and of the fact that I had just written a certain number of verses at the time of my dream, this one does not appear to me as extraordinary as at the first moment. It seems to me to result from a mingling in my mind of "Paradise Lost," of Job, and of the "Creation," with notions of the "Idea creating spontaneously its Object," of the "Gift of Love," of the "Chaos," and of the "Cosmos." Just as little irregular pieces of colored glass in a kaleidoscope form rare and magnificent designs, so, in my opinion, the fragments of philosophy, esthetics and religion which were combined in me,—under the stimulation of the voyage and all the countries seen, joined to the great silence and the intangible charm of the sea—to produce this beautiful dream. "Only this and nothing more!"

"THE MOTH TO THE SUN." Hypnagogic poem.

My last day before leaving Geneva for Paris had been most exhausting. I took a trip to Mont Saleve, and on my return, found a telegram which obliged me to pack my trunks, put my affairs in order and leave in two hours. My fatigue was so great that in the train I could hardly sleep an hour. It was terribly hot in the ladies' compartment. About 4 A. M. I raised my head from my valise which served me as pillow, sat up and stretched my stiff limbs. A little moth fluttered toward the light which shone across the window upon the glass partition; and the waving of the curtain I noticed by the movement of the train. I lay down again and tried to sleep; I almost succeeded; that is to say

I found myself as near asleep as it is possible to be without losing consciousness. It was then that the piece of verse below suddenly came to me. It was impossible for me to banish it from my mind, despite repeated efforts. I took a pencil and wrote it down immediately.

The Moth to the Sun.

I longed for Thee when first I crawled to consciousness.
My dreams were all of Thee when in the chrysalis I lay.
Oft myriads of my kind beat out their lives
Against some feeble spark once caught from Thee.
And one hour more—and my poor life is gone;
Yet my last effort, as my first desire, shall be
But to approach thy glory; then, having gained
One raptured glance, I'll die content,
For I, the source of beauty, warmth and life
Have in his perfect splendor once beheld!

Note Written by Prof. Flournoy.

Miss Miller showed me her original text, written in pencil and most irregularly as a result of the movement of the train. It bears one or two words crossed out or corrections of details, the same scribbling as the whole and which she made immediately in re-reading the piece as soon as it was finished. The only noteworthy correction being in the first verse of which the first form was "I longed for thee when consciousness first woke," these last three words are connected by a long line which leads to the bottom of the page where is found the variation "first I crawled to consciousness."

(Signed) T. F.

This little poem made a great impression on me. At the outset I did not succeed in finding a sufficiently clear and direct explanation. But a few days afterward, having taken up a philosophic article which I had read the preceding winter in Berlin, and which greatly delighted me and reading it aloud to a friend, I fell upon these words:

"The same passionate aspiration of the moth toward the star, of man toward God." I had entirely forgotten them, but it seemed to me most evident that it was they which leapt out in my dream poem. Besides a drama entitled

"The Moth and the Flame," which I had seen a few years since, likewise came to my mind as another possible cause for my piece. It is easy to see how many times the word "MOTH" had been impressed upon me. I may add that in the spring I read a collection of selected pieces from Byron which I greatly enjoyed, and which I often had with me. Now there is a great similarity in rhythm and feeling between my last two verses,

"For I, the source, etc.," and these two of Byron's:

"Now let me die as I have lived in faith
Nor tremble tho' the Universe should quake!"

It is possible that having so often read this piece it may have had an influence on me and contributed to prepare my inspiration as much in the point of view of the meaning as in the rhythmic form.

In comparing this poem which came to me in the state of half-dream on the one hand with those which I write being fully awake; and, on the other hand with the preceding piece which came to me in complete sleep, these three categories appear to me to form a perfectly natural series: the intermediary case forms a simple and easy transition between the two extremes and thus removes all suspicion of "occult" intervention which one might have had in regard to the piece which was composed while fully asleep.

CHI-WAN-TO-PEL, a hypnagogic drama.

Borderland phenomena, or if you prefer, the compositions of the brain in a state of half-dream interest me particularly and I believe that an intelligent and minute investigation of them would do much to clear up mysteries and to dissipate the superstition of so-called "spirits." It is with this in view that I send you a case which in the hands of a person not inclined to give the exact truth and having no scruples, would allow himself to amplify and touch it up, and could perfectly well have been given a fantastic or romantic form to rival the cycles of your mediums. I have compared the following observations as faithfully as possible, with my notes taken immediately after the half-dream in question and

I confine myself to place between brackets one or two remarks and letters referring to the subsequent explanatory notes.

Observation of 17 March, 1902, 12:30 A. M.

1st Phase. After a troubled and restless evening I went to bed at 11:30. I was most agitated, incapable of sleep, although very tired. I had the feeling of being in a receptive mood. There was no light in the room. I closed my eyes and had the feeling of waiting for something to happen. Then I relaxed entirely and remained as completely passive as possible. Lines, sparks and fiery spirals passed before my eyes, symptoms of nervousness and ocular fatigue. Then the impression that something was about to be communicated to me. It seemed to me that these words were repeated within me, "Speak, Lord, for thy servant heareth. Open thou my ears." A sphynx's head suddenly appeared in the field of vision, with an Egyptian setting; then it was effaced. At this moment my parents called me and I replied to them in a perfectly coherent manner; a proof that I was not asleep.

2d Phase. Suddenly the apparition of an Aztec personage, complete in all details, an open hand with large fingers, head in profile armed, a head-dress resembling the feathered one of the American Indians, etc. The whole was like the carvings on Mexican monuments (see note A). The name "Chi-wan-to-pel" was formulated, syllable by syllable and it seemed to belong to the personage just mentioned, son of an Inca of Peru (note B). Then a swarm of persons, horses, a battle, the sight of a dream city (note C). A curious pine with knotted branches, of pointed sails upon a bay of purple water, a perpendicular cliff, a confusion of sounds such as Wa-ma, Wa-ma, etc. (A break.) The scene changed into a wood. Trees, brushwood, hedges, etc. Chi-wan-to-pel leaps up from the south, with a blanket of bright colors, red, blue and white, around him. An Indian, in a costume of deer skin with beads and trimmed with feathers (note D) advances crouching, and prepares to draw his bow against Chi-wan-to-pel, who presents his breast in

an attitude of defiance (note E) and the Indian, fascinated at the sight of this, steals away and disappears in the forest. Chi-wan-to-pel sinks upon a hillock, lets his horse graze at the end of his tether and delivers himself of the following soliloquy (all in English):

"From the end of the spinal column of these continents (probable allusion to the Andes and the Rocky Mountains), from the extremity of the lowlands, I have wandered during a hundred moons, after having left my father's palace (note F) always pursued by my mad desire to find 'her, who will understand.' With jewels I have tempted many fair ones; with kisses, I have tried to pluck the secret from their hearts, with acts of prowess I won their admiration. (He reviews the women whom he has known.) Chi-ta, the princess of my race—was silly, a fool, vain as a peacock, thinking of nothing but jewels and perfumes. Ta-nan, the young peasant girl, bah! a sow, nothing more than breast and belly and thinking of nothing but pleasure. And then Ki-ma, the priestess, a parrot, repeating the empty phrases learnt from the priests; all of which showed her to be affected and distrustful, a hypocrite, with no learning nor sincerity. Alas! Not one who understands me, not even one, akin to me, nor a soul sister to my soul (note G). There is not one among all of them who has known my soul, not one who could read my real thoughts, far from it—Not one capable of mounting with me to luminous heights, or to spell with me the super-human word of Love!"

(A break.) He cries out in grief: "In the entire world, there is not even one! I have sought in an hundred tribes. I have grown old in the hundred moons since I began my search. Will there never be ten who will know my soul? Yes, by the sovereign God;—yes! But one thousand moons will wax and wane before her pure soul will be born. And it is from another world that her fathers will come to this one. Pale will be her skin and hair. She will know pain before her mother has brought her forth. Suffering will accompany her; she too will search—and will find no one who understands her. Many suitors would wish for her favor but there will not be one who will understand her.

Temptation will often assail her soul—but she will not falter. In her dreams I will come to her and *she will understand* (note H). I have preserved my body inviolate (note I). I am come ten thousand moons before her and she will come ten thousand moons too late. But *she will understand!* It is not but once in all ten thousand moons that such a soul as hers is born!”

(A break.) A viper issues from the brushwood and glides to him and bites his arm, then attacks the horse, who succumbs first. Then Chi-wan-to-pel to the horse: “Farewell, faithful brother! Enter into thy rest! I have loved thee and thou hast served me well. Farewell I will soon rejoin thee!” Then to the serpent: “Thanks, little sister, thou hast put an end to my pilgrimages!” Then he cries out in grief and voices his prayer: “O Sovereign God, take me soon! I have sought to know thee and to keep thy law! O allow not my body to stink and to serve as food for eagles!” A smoking volcano is seen in the distance, (note K) the rumbling of an earthquake is heard, followed by a land-slide. Chi-wan-to-pel cries out in the delirium of suffering, while the earth engulfs his body—“I have preserved my body inviolate—Ah! she will understand! Ja-ni-wa-ma, Ja-ni-wa-ma, thou dost understand!”

Remarks and Explanatory Notes.

You will admit, I think, that as a work of the imagination this dream fantasy merits some attention. It is not lacking in complexity and strangeness in its form and it can be said to possess a certain originality in the combination of themes. It could be made into a sort of melo-drama in one act. If I were a person inclined to exaggerate the importance of compositions of this kind, and incapable of recognizing in this curious dream-medley many familiar elements, I could allow myself to go so far as to regard Chi-wan-to-pel as my “controlling spirit,” my spirit guide as so many mediums have done. It is hardly necessary to tell you that I do nothing of the sort. Let us look for the probable sources of this little romance.

First as to the name Chi-wan-to-pel: One day, fully

awake, the word A-ha-ma-ra-ma surrounded by Assyrian decorations suddenly came to my mind, and I had only to compare other names already known to me, such as Ahazuerus, Asurabama (the second who manufactured cuneiform bricks) to divine its origin. Just the same; compare Chi-wan-to-pel with Po-po-cat-a-pel, the name of a volcano of Central America, as we had been taught to pronounce it: the resemblance is striking.

I note also that the evening before, I received a letter from Naples, on the envelope of which was a view of Vesuvius smoking in the distance (K). In my childhood, I was particularly interested in Aztec fragments and the history of Peru and of the Incas (A & B). Recently I had visited a very fine Indian exhibit with their costumes, etc., which have found a mention in my dream (D). The celebrated passage in Shakespeare (Julius Caesar, Act IV, scene 3) where Cassius presents his bared breast to Brutus furnished me with an easy explanation from the scene (E) and the scene (F) recalls to me both the story of Bhudda leaving the paternal house and the history of Rasselas, Prince of Abyssinia of Samuel Johnson. There are also many details which make one think of the Song of Hiawatha, the Indian epic of Longfellow, whose rythm has been unconsciously followed in several passages of Chi-wan-to-pel's soliloquy. His ardent desire to find some one like unto him (G) shows the greatest analogy with the feelings of Siegfried for Brunhild, so marvelously expressed by Wagner. Finally (I) I had recently heard a lecture by Felix Adler on the "Inviolable Personality."

In the fevered life of New York, a thousand diverse elements are often fused with the impression of only one day or week; concerts, lectures, books, reviews, theatres, etc., enough to put one's brain into a ferment. It is alleged that whatever enters into the mind is never completely lost, that the association of ideas, or a certain combination of circumstances suffices to bring back the faintest impression. This can apply to many cases. For example, the details of the dream city (C) reproduced almost exactly those of the cover of one of the magazines which I had seen recently. And it

is possible that a summary of the whole matter is nothing more than a mosaic of the following elements:

- A. Aztec fragments and history of the Incas of Peru.
- B. Pizarro in Peru.
- C. Pictures and illustrations, recently seen in various magazines.
- D. Indian exposition, with costumes.
- E. Remembrances of the passage in Shakespeare's *Julius Caesar*.
- F. Departure of Bhudda and of Rasselas.
- G. & H. Siegfried yearning for Brunhild.
- I. Remembrance of a lecture on the "Inviolable Personality."
- K. View of Vesuvius seen on the envelope of a letter.

And now, if I add that the preceding days I had been in quest of an "original idea" many efforts are not needed to conceive that this mosaic was formed of itself, by means of the thousands of impressions which are met necessarily in a very busy life, and that it should have taken this form of a dream fantasy. It was about midnight and it is possible that my fatigue and mental distress may have in a measure, troubled or deformed the course of my thoughts.

P. S. I fear that the desire for exactness may have allowed me to give my observations a too personal turn. But I hope (and this is my excuse) that they can help other persons to unravel the knotty problems of cases of the same kind which annoy them and may contribute to the elucidation of the more complex phenomena presented by mediums.

TELEPATHY.

By James H. Hyslop.

Telepathy has been such a solvent of difficulties in psychic research when people were not willing to admit what they did not know, that it is time to "take stock" of this term. Hardly a phenomenon during the last twenty years has appeared that has not at least suggested to certain kinds of minds the explanation of it by some sort of "telepathy." In season and out of season it has played a prominent part in

the attempt to escape some other and perhaps more simple theory. But the time has come to ascertain with some clearness what we mean by it. We think that "mind reading" and "thought transference" make good synonyms for it and so they may, but they are no clearer conceptions when we are pressed for their exact meaning. The scepticism which prevails in scientific quarters as to the mere facts of "telepathy" is more than half due to the circumstance that we can never learn from popular usage what definite limits it is supposed to have, or what are the laws and conditions under which the phenomena denoted by it may happen to occur. If popular conceptions about it were clear and if the facts which the untrained mind tries to explain by it had any simple general characteristics which the assumed explanation made intelligible we might take a charitable view of the term. But such a medley of real or alleged phenomena is referred to it that the term is like "special providence" for explanation. It is assumed to explain any coincidence that may happen to occur in the experiences of two minds, or any class of supernormal phenomena that are mental. This overweight of meaning attached to it is just the circumstance that makes the scientific man pause at its use and application. We can explain the distribution of the planets by gravitation but not the distribution of animals. Science has some respect to relevancy when it classifies effects under causes, but the extravagant believer in telepathy seems to know no bounds to his credulity if only he can evade something more rational but less respectable.

In popular parlance "telepathy" is a name for a process supposed to explain the supernormal acquisition of information without regard to any limits whatever. If Mr. Smith happens to learn supernormally some facts which can be shown to have once been known by Mr. Jones, "telepathy" is supposed to explain them, and they may even be construed as evidence of this. If Mr. Jones does not happen to know them, or to have experienced them, and we learn that some friend of his did know them we are confronted with "telepathy" *a trois*. This means that in some way Smith is put into *rapport* with Jones's friend and filches the facts

from his memory telepathically. Or if Jones's friend does not know them and they happen to be known by his friend Barlow whom Jones does not know the *rapport* with Barlow is established through the relation of his friend to Jones and the process is as easy as before. In this way "telepathy" is made to do anything and to indicate an *ad libitum* access to the minds and memories of all living persons. That is a capacious power which it is hard to defeat in an argument, especially when it is assumed *a priori* and without one iota of scientific evidence in its support. It is so arbitrary in its application that it takes no account of the fact that the process never seems to occur except when it is necessary to simulate some other explanation and it becomes the part of men who have no sense of humor to believe anything rather than confess ignorance or agnosticism.

If those who use "telepathy" so freely to explain mysteries would take the trouble to examine the conditions under which it obtained currency and the facts which required its acceptance they would have no difficulty in understanding the limits of its use. Its original meaning was "*a coincidence between two persons' thoughts which require a causal explanation.*" It is to be noticed in this conception that it is not a name for a cause of any kind. It but denominates a fact for which we have still to seek and find the cause. This is a most important circumstance to keep in mind, as it assigns a decided limitation to the usage of the term which is so popular.

The phenomena which gave rise to the employment of the term were just what the definition indicates, namely, coincidences between the thoughts of persons which were not due to chance. It is probable that the performances of Bishop and Cumberland with their claims of "mind reading" gave the problem of investigating and explaining such coincidences its emphasis and importance. But their performances, with similar others described in books of magic, were not all that suggested the idea. There were and are spontaneous coincidences between peoples' thoughts which were not exposed to the suspicion of prestidigitation and so made the question of their explanation a more serious one.

The situation gave rise to the effort to organize the investigation of such phenomena, and experiment succeeded in reproducing similar coincidences under test conditions. The phenomena did not seem explicable by chance, but seemed to indicate some causal nexus between antecedent and consequent, and as this was unusual the best thing to do was to denominate it by a term which did not carry with it any associations with known normal agencies.

There are three distinct groups of coincidences to which the popular and unscientific mind applies the term "telepathy," and only one of these to which the scientific mind applies it. The first group of facts is that which is comprised of the present active mental states of the agent obtained by a percipient. The agent is the person whose thoughts are supposedly transmitted: the percipient is the person who receives the thoughts transferred. The second group of phenomena consists of those facts which a percipient obtains and which the agent present at the experiment is not thinking of at the time, but has them in his memory. They represent experiences or knowledge which he once had and which he may or may not recall at the time they are reproduced for him by another person or psychic. The third group of facts consists of those which represent events not known by the agent or sitter present at an experiment but which can be proved to have been the knowledge of some other living person at the time and at any distance imaginable from the place of the experiment. This assumes that the percipient can select at any distance from the memory of any living person such facts as are desirable to use for the impersonation of such persons as may suit the medium's object, and this consciously or unconsciously. This is the most comprehensive application which the term obtains and is complicated with various incredible conceptions of *rapport*.

The first of these conceptions of the term is the only one that is entitled to any scientific standing. It derived its significance from several considerations which associated it as a phenomenon more closely with what is known regarding the law of cause and effect than in any case in-

volved in the second and third group of facts. The first thing was the coincidence between the agent's present thoughts and those which the percipient had at the same time. But this was only one aspect of the case. The suggestive circumstance was the fact that in mechanical phenomena the antecedent is supposed to be the cause of the consequent and it is the activity of the antecedent that enables us to assume causality in its relation to the consequent. The fact that the two are associated closely in time and space is the circumstance that enables us to prove this causality, tho it might not actually constitute it. But it is the analogy of telepathic with mechanical coincidences in respect of this activity that makes it plausible at least to suppose a causal nexus when the coincidence is observed. If it were not for this circumstance it is possible that we should never think of the direct causal connection in telepathic phenomena. It is the present active state of consciousness that we can assume to be a cause, just as any present active state in a physical object is presumably the cause of some event invariably associated with it. It is probably this fact which gives telepathy its real or apparent consistency with the materialistic interpretation of mental phenomena. But whether this be true or not, it is the existence of mental coincidences between different persons taken in connection with the assumption that active conditions of a subject may be causal of invariable consequents that makes the idea of a causal relation of a supernormal type between mind and mind a reasonable assumption.

Now the evidence of some causal relation is apparent in such records as the *Proceedings* of the Society for Psychical Research, and I shall not illustrate them here. I shall either refer those who are not convinced of the phenomena to those records or take for granted that the phenomena are numerous enough to justify the assumption of a nexus not due to chance in such cases, and then proceed to indicate what "telepathy" means when applied to them. All that "telepathy" means and meant in reference to these facts is that they are not due to chance, but that some causal relation exists between the antecedent and consequent. It does

not explain the phenomena in any respect. It is not a name for a cause of any kind whatever. It only indicates that the normal causes are not present or at least not discoverable. In so far as causality is concerned the term denotes no positive agency, but is purely negative in its import. It does not name a known cause, but indicates that the known causes do not explain the facts and that some as yet unknown cause must account for what is not due to chance and so they bear the marks of having some causal agency yet to be found.

This limitation of the meaning of the term should be emphasized and repeated. It is not the name of any cause or of any process by which the causal nexus between persons' thoughts is established. It does not explain the phenomenon, as is too frequently supposed, but actually leaves it wholly unexplained. It is merely a convenient expression to denote that we have gone beyond the normally explicable and are still seeking the explanatory cause. Hence so far from explaining thought coincidences it explains nothing whatever. It only names the facts which require explanation and any attempt on the part of a psychic researcher to deceive the reader with the assumption that phenomena are explained by it deserves the severest scientific reprobation. It may well indicate that a phenomenon is *not* explained in some other way, or at least is not evidence of that explanation, but it is not a name for any positive causal agency that is known, tho it may become known under further investigation. It only refers a fact to some cause yet unknown even when it implies that a certain specific cause is not indicated by the facts. The fact that it may exclude the belief in spirit agency does not make it an explanation of the phenomena concerned. It merely indicates that the phenomena which had associated themselves with spiritistic causes are to be explained by the same causes which were supposed to extend beyond the normal action of sense without presenting evidence of these immaterial agencies.

It is because the term has been constantly used to denote an alternative to spiritism that its original meaning has been forgotten or ignored. The conception of spirit is actually

explanatory of certain phenomena and in criticizing the evidence for this view of them the possibility of telepathy came in to eliminate certain facts assumed to be evidence of the former and in this comparison of the two ideas telepathy borrowed an explanatory import which it did not and does not possess. The reason for this is the simple fact that every problem has two distinct aspects which we too frequently forget. They are the *explanatory* and the *evidential*. They are often so closely associated that they may be mistaken for one another. They should be briefly examined.

The explanatory function of a conception is to denote a cause that will account for the occurrence of an event. Thus gravitation is supposed to explain why objects fall to the ground, sunlight is an agent in accounting for the growth of vegetation, heat is an explanation of expansion in bodies, electricity names a cause in a great variety of phenomena, and so on with hundreds of terms. Now when any new phenomenon appears demanding an explanation and we refer it to one of these we already take their existence for granted and the new phenomenon is not an evidence of their existence. For instance I find a group of new phenomena in the behavior of certain physical bodies, phenomena exhibiting certain resemblances to the known action of electricity, and I at once refer the phenomena to that source. I do so to avoid the hypothesis of new agencies. If known causes explain the facts I have no reason to interpret these facts as evidence of new agencies, and the new facts are not evidence of the existence of the assumed causes. They are simply explained by them. If they were not explained by them we should have a right to seek new causes to account for their occurrence. The possibility of appealing to existing causes to account for new facts makes it unnecessary to set up new agents in the cosmos, and, tho such new agents may happen to exist, we have to seek elsewhere for evidence of the fact. Some other reality explains the phenomena equally well and when that is known to exist on other grounds the new facts do not appear as evidence of it. They are simply explained

evidential aspect of a problem is much narrower

than its explanatory. There are fewer situations in which facts serve as evidence of the existence of a cause than when they are explicable by it. Facts will serve to prove the existence of a cause only when they cannot be explained by known agencies. As long as alternative causes *may* exist, the facts explicable by any one of them are not proof of any, and especially not proof of a new cause whose existence may possibly be questioned, or for which the evidence is less than well known agents. Let me illustrate the evidential and explanatory aspect of one problem, namely, the velocity of light. A phenomenon in the eclipse of the moons of Jupiter served to prove, or render most probable, the fact that light had velocity. The supposition that it had velocity might very well have been entertained as a corollary of certain other facts, but proof may have been wanting. Its transmission from the sun to the earth was an admitted fact and that it had velocity or required a period of time for this transmission could be *explained* by this velocity, if we could show that time was involved. Consequently when certain phenomena were observed in the eclipses of the moons of Jupiter, they seemed to prove that this time element was involved in the transmission of light. For instance it was noticed that at one period the eclipses of a moon was earlier than the calculated astronomical time and at another later than this. This fact coincided with the fact that at one of these periods the light had to traverse the distance represented by the diameter of the earth's orbit greater than at the other period. Consequently the difference of time was an evidence of velocity in the transmission of light. In the ordinary phenomena of sunlight and its transmission there is no situation in which this velocity is indicated, and until we could bring the phenomena of light under the law of luminous undulations there would be no reason to suppose from that circumstance that it required time for its transmission. But the proof that it required this time created a presumption, if it was not proof, that undulations were the cause of the lapse of time in the transmission, in accordance with known laws in vibratory phenomena, while the lapse of time was not an explanation of

the facts but an evidence of their existence. Or to take a much simpler instance. Sunlight is the cause of vegetable growth, at least one of its causes, but this growth is not the evidence of sunlight. Other facts have proved to us that the sun shines and we have found in the progress of inquiry that the sunlight is more or less necessary to the growth of vegetation.

Now when it comes to the phenomena which gave rise to the idea of telepathy we found a situation in which we had new facts not explicable by known and familiar causes, namely, sense perception of the normal type. The ordinary explanation was excluded, but a new one was not thereby established. We simply found a set of facts which required some new cause and as we had no known process for rendering the facts intelligible we had to represent them as involving some causal connection, direct or indirect between living minds, that still had to be determined. The facts were evidence of this, but they were not explained by merely coining a new term, as the process or causal agency was not thereby indicated. The term was not an explanation, nor a name for any explanation, but a name for the facts requiring a new cause still to be determined.

The point of view of which telepathy is supposed to be a rival hypothesis is the spiritistic. Both have their evidential and both their explanatory functions. The evidence of the spiritistic theory is, *not* the mere fact of the supernormal, or facts not explicable by normal mental action, but in addition to the supernormal, it *is*, incidents bearing upon the personal identity of deceased persons. If we are to believe in spirits of any kind we must expect them, if they survive, to communicate facts which besides being supernormal must be such as discarnate spirits would most naturally tell in proof of their identity. I shall not undertake to tell what such facts should be. I leave this to the reader to determine. But the evidence of the theory must partake of the character described in order to invoke an explanation which the theory supposes. But this evidence must exclude an alternative hypothesis, and hence any phenomenon classifiable with telepathy will not be evidence of spirits whatever we may think

of the latter's capacity for explaining the facts. Nothing is clearer than the fact that the spiritistic hypothesis is capable of explaining a certain type of phenomena, but the fundamental question is, whether it is the true explanation, and this requires us to obtain the evidence for it. Whether the hypothesis has any evidence in its support is not the problem here, and I am not concerned with this issue, but with its relation to telepathy either as a fact or as an hypothesis. As remarked the evidence of spirit agency must be some type of facts illustrating personal identity and at the same time probably supernormal. But if such alleged evidence can be classified with the phenomena which are termed telepathic it will lose its character as proof of spirits. Hence, tho telepathy explains nothing, it may limit or destroy the evidence for spirits, provided it is comprehensive enough in its application to all that is explicable by spirit agency. It is therefore not a rival theory to the spiritistic in regard to explanation, but only in evidential matters. •

We often speak of "explaining" certain facts by telepathy and, in implying that they are explicable by the same process, this is legitimate enough way of speaking. But classification is never a true explanation. It only places things in allied groups and if the cause is previously known the explanation is implied, but if it is unknown the phenomena so classified remain really as unexplained as before. Telepathy is this sort of term. It only classifies and does not yet imply the process by which phenomena are produced or made to occur. It is merely a term for placing limitations on evidence, not a term of explanation.

I have been using the word for the moment in its widest application to include all three meanings noticed at the outset. I have done this as a concession for the time to the popular conception in order to indicate the extent of its limitations in relation to a supposedly rival hypothesis. But it is time to show still further limitation in the use of the term. I deny the legitimacy of the second and third meanings of the term. That is, I deny that there is any evidence of a scientific character for the mind of one person reading another in any such way as is implied by selecting incidents

either from the memory of the person present or from the memories of distant and unknown persons. All that we can pretend to have scientific evidence for is the acquisition supernormally of *the present active mental states of the agent by a percipient*. There is a large mass of facts on record which answer to this conception of the matter and there is as yet in the scientific world no unanimity of opinion with regard even to this. But such as it is, it represents the only body of scientific evidence which can claim to represent some supernormal connection between one mind and another, and this connection in all but four or five incidents is synonymous with the present mental states of agent and percipient, the person whose mind is read and the person who reads it. The four or five incidents among the thousands of facts are not sufficient to justify the supposition that the memory is read either in these particular instances or in the whole mass of evidence, especially that they are referable to deferred association which, as we know, is a very common phenomenon in ordinary life. The overwhelming mass of facts claiming to be evidence represents present active mental states and whatever we may think of subliminal processes as possibly involved in the results it is clear that there is no such selective access to the mind of the agent by percipients as would be implied in the construction of an independent personality. The phenomena sustain an analogy with what is known in mechanical processes, namely, the fact that the cause and effect represent present and non-selective action. It is this characteristic that gives the idea of telepathy its conceivable import.

But the analogy or resemblance to mechanical coincidences, suggesting or proving a causal nexus, receives a part of its interest or significance from the circumstance that, in mechanical phenomena, we know or suppose something about the nature of the process involved in producing the effect. Thus, when we strike an object, the noise produced is supposed to be the effect of transmitted force from the external object to the subject of the effect. In many types of phenomena the cause is supposed to be some mode of motion, as in the case of sound and light, or the transmission

of motion in mechanical operations. It is not the mere fact that we have an antecedent and consequent to contemplate that satisfies us, but we imagine or believe that some agency in the form of motion is involved in the total phenomenon as rendering it intelligible and explicable. But in real or alleged telepathy we have no such supposition to guide our judgments. There is no scientific reason or evidence whatever that thought is connected with vibrations of any kind. The prevailing belief in philosophic circles is that mental phenomena are not modes of motion and any such assumption must render mental coincidences such as are involved in alleged telepathy quite unintelligible in mechanical terms. This belief of philosophy may be wrong for all that I know. It may be that consciousness is either constituted by or associated with vibrations or undulations of some kind, ethereal or material. I do not know, and I am willing also to say that I do not care one way or the other. But until there is some reason to believe that mental states are associated with undulatory action of some kind in a way to affect their nature and relations with each other, both in the mind of their subject and between different minds, there will be no ground for identifying them closely with mechanical phenomena, and alleged telepathic coincidences will not be assimilable with physical facts or events. All that they will indicate is the fact of some causal relation which has yet to be determined. That they are associated with present active mental states of a certain person and the percipiency of another is the only resemblance with mechanical causes that they offer, and that may suffice to prove phenomena not due to chance, but it does not make them intelligible to physical science, at least in any such terms as are usually demanded of coincidences demanding explanation in the usual manner. They remain facts to be reckoned with, but not physically explicable.

In the physical world it is the present active cause associated with some event directly connected with it in time and space that gives rise to our conviction of a causal nexus. That is to say, we must have as evidence of a rational causal connection the coincidence between a consequent and an

antecedent and that antecedent must be some active agency which will commend itself to our minds as the probable or necessary fact in the phenomena. It is not the association of an event with any passive set of conditions that we find in proximity to it, but the presence of an active agency that gives force to the assumed connection. Were it not for this fact we should probably never think of a cause in a particular case of antecedence and consequence.

Thus a flash of lightning is followed by a clap of thunder. If this occurs frequently enough I am assured of the causal nexus. But I would naturally suspect it on the first occasion if the association in time and space were close enough, and repetition would only confirm the conjecture. But if the thunder were to occur two or three days after the flash of lightning I would not suspect a causal nexus between them, unless I could discover a series of causally related phenomena between the first and last experience. We have to get some continuous connection between a nearer and remoter fact in a series to justify the supposition of a causal nexus. Thus when I see and hear the action of a locomotive whistle near by there is practical simultaneity or an immediate connection between the escape of the steam and the occurrence of the sound. I therefore suppose them causally related. But would I as easily suppose this connection if I saw the steam escape a mile distant and heard the sound some moments later? I think not. But if I have learned that sound requires time to transmit its vibrations, to a distance I might suspect that the difference in time between the visual and auditory experience is accounted for by the difference in velocity between light and sound, and I could then suppose an immediate nexus between them for the point of their occurrence and an apparent discrepancy at a distance. But I still trace the causal connection through the intervening phenomena. The evidence, however, must begin with spatial and temporal coincidences, and the causal idea associated with present active agencies. It is this that makes explanation possible in the physical world.

It is this analogy of temporal coincidence between present active thoughts in agent and percipient that sug-

gests a causal nexus, especially when the fact is related to the absence of such apparent connection between latent memories. The phenomena which suggest telepathy, or prove it, are coincidences between present mental states, and these coincidences must represent *likeness* of the contents in mind. Otherwise there will be no reason whatever to suppose a causal nexus. This is a truism, but I call attention to the fact for the purpose of emphasizing a maxim of scientific procedure in the matter. This is that similarity of content and present active phenomena are essential to the idea of a causal relation in cases of alleged telepathy. If we attempt to adopt and follow any other criterion we might trace a causal connection between any of my thoughts and the similar thoughts of others at any time. We never attempt, however, to suppose that our thoughts today are connected either with the same thoughts others experience at the same time, under exactly similar conditions, or with the thoughts of others like our experience at some previous time and explicable by the ordinary processes of acquiring knowledge. We have to exclude the ordinary access to sense perception and assure ourselves of an identity of thought between two subjects, under circumstances to suggest a direct and not a parallel or coincidental connection, in order to suspect a relation other than the normal one.

Now the only phenomena which have suggested a causal nexus between mental states in different minds are those which show identity and temporal coincidence along with evidence that the coincidence is not due to similar sensory experience. There is no other evidence of telepathy and until we have secured evidence of some other connection we are not entitled to apply the term telepathy to any other conception of the case. We have to define our conceptions by the phenomena which serve as evidence for the hypothesis concerned. If the phenomena do not show that likeness of kind which determines their classification we cannot apply the same causal explanation. Thus we do not apply gravitation to the phenomena of adhesion and cohesion. Neither do we confuse chemical affinity with any of these. We limit each of these causal ideas to the types of phenomena which

guarantee their existence. It must be the same with telepathy. We have no evidence whatever that it occurs between the memories of an "agent" and the statements of a percipient. It is not sufficient to say or suppose that the fact told by the psychic is identical in character with the fact in the memory of the "agent," or conjectured "agent." There must be some reason to believe that memories are active causal agencies, and we have no evidence whatever of this. We have evidence that active consciousness is a causal agent and it is this fact which gives force to the idea of telepathy when identity and coincidence between two minds occur independently of ordinary sensory experience.

I may express this perhaps in another way. I have indicated that telepathy when first applied to mental coincidences assumed the point of view that the phenomena had their interest in the hypothesis that the explanation began with the *agent* and not with the *percipient*. I have referred to the analogies with the law of mechanics, that causal explanation started with the antecedent phenomenon which might be assumed to represent or to indicate the cause. In telepathic phenomena the mental state of the agent, if anything can be supposed to be the cause, might be represented as such and the percipient is the passive recipient of what is transmitted to him. The point of view for explanation in this first conception of causality was the antecedent thought of the agent, not any active function of the percipient. Telepathy had analogies with the ordinary phenomena of the transmission of force or motion.

But in this wider import of the term it assumes nothing of the kind. It supposes that the percipient is the primary factor in the work. The point of view for explanation is completely reversed. Instead of supposing that the agent is the primary factor; that is, that the mind from which the information is presumably obtained is the causal agent, the telepathy which explains phenomena having at least a superficial claim to a spiritistic source assumes that the percipient is the causal agent in the result: that is, instead of supposing that the mind from which the facts are presumably obtained is an influence in the result it assumes that the mind which

obtains it *selects* the facts from the other. Instead of remaining by the conception of mechanical analogies in which the agent is the cause and the percipient the passive recipient of the knowledge it supposes that the percipient is the cause and the other mind the passive giver of the facts. That is, it assumes an intelligent, not a mechanical process. The relation of agent and percipient is completely reversed. In the original and only legitimate application of the term telepathy the agent was the active and the percipient the passive factor while the new *a priori* conception is that the percipient is the active and the agent the passive power in the phenomena. In addition to this general reversion it is noticeable that in the former the percipient is not intelligently selective, while in the latter it is infinitely intelligent and selective. The whole mechanical implications of the older meaning are lost and abandoned. And they are abandoned without evidence of any kind, other than that it is not respectable to accept any other view. The fact is that there is not a particle of scientific evidence for this wider meaning of the term. It is not enough to find one or two incidents which seem neither like what has passed for the older meaning of telepathy nor appears as evidence of transcendental agencies. Such as appear to be neither thought transference of present mental states nor evidence of discarnate agencies will have to be multiplied in much larger quantities and represent much better quality than any that we have yet seen before we are entitled to suppose a causal relation between the memories of others and the supernormal information which mediums give us related to the deceased. Before we can admit a selective telepathy of any kind we shall have to give evidence which does not coincide with facts persistently and uniformly related to deceased persons. We must have the limitation of the facts obtained to experiences of living persons and not illustrative of the identity of deceased persons. Until that is done there can be no scientific evidence whatever for this assumed "selective telepathy." I am not questioning the fact of it, but denying that there is evidence for it, and no man can pretend to be scientific who indulges in the assumption until

it can produce satisfactory evidence for itself. The circumstance that a supernormal fact may not be evidence of spirits does not require us to explain it by telepathy. We may better say that we have not found the explanation than to assume the necessity of telepathy because the evidence is not for spirits. We may well express our agnosticism, especially that spirits might explain much which is not evidence of their existence, if once we have found consistent evidence for them. What I remarked earlier in this paper holds here, namely, that the explanatory function of a theory is wider than its evidential, provided that the phenomena exhibit any reasonable relation to those which admit of a given explanation.

Briefly, then, this selective telepathy involving intelligent action of the percipient as distinct from the passive recipiency of knowledge after mechanical analogies is an illegitimate extension of the term in so far as evidence is concerned, and science can take no steps without evidence. Of course such telepathy may be a fact, but it has no credentials at present and must not be permitted to usurp functions which never attached to the term as scientifically qualified. It is far better to confess ignorance. We may fool for a while those who are not intelligent enough to discover our equivocations, but we shall soon find ourselves in the company of those self-complacent people who have mistaken the nature and progress of clear thinking.

All this explains why the scientific mind regards the popular conception of telepathy with contempt. If the public had limited its conception to the phenomena which claimed to be evidence of it and also had not assumed that the phenomena were *explained* by the term, their convictions might have received more respect from scientific students. But instead of this the general conception of telepathy is, not only that it explains certain facts of mental coincidence, but that it explains such systematic relations between different minds as imply subliminal and supernormal conversations of great range and complexity. It also assumes too readily that some process of motion or undulation is necessarily associated with the connection between mind and

mind, or constitutes that connection. There is not one iota of scientific evidence for the idea. It may be legitimate speculation, but science is not speculation and it is not primarily explanation. It is first the collection of facts and evidence, and it may rest content with this result until it has reason to accept an intelligible causal agency after it has accumulated sufficient data to relate its phenomena to some systematic cause. In the present status of inquiry into the relation between different minds, it will not accept the idea that telepathy implies any reason to believe in a transcendental access to the memories of people at any distance by any particular person. This is especially true when scientific minds are called upon to believe that the mind of some psychic can select as it pleases the person from whom it shall obtain knowledge of the past and select this knowledge with reference to the illustration of any particular person living or dead. There is no scientific evidence whatever that such supernormal intercommunication is possible. It is an inexcusable abuse of the term telepathy to apply it in this manner. I do not believe that there is such a thing. I do not say that I would not believe it if the evidence were produced, but I must limit my belief to that for which I have evidence, and I deny that there is any scientific evidence for such a fact or process as this unlimited reading of minds supposes.

Telepathy, I repeat, is acquiring present active mental states in a supernormal manner, and in thus defining it I do not imply that it is a proved fact. I think there is adequate evidence for its occasional occurrence. But I respect the scepticism which wishes to have more evidence before accepting it, and especially do I respect the scepticism which denies that telepathy can filch knowledge subliminally and systematically from living people at pleasure. The process in one case is so different from that assumed in the other that there is no rational ground for identifying their relation under the same term. Supernormal access to what I am now trying to transmit to the mind of another person is one thing, and it is a very different thing, requiring a radically distinct type of causal action, to systematically read human minds all over the world to collect facts illustrative of the

personality of a given person, living or dead. It will require a great deal of evidence to prove such a thing, and the evidence will have to be very different from that which we have in illustration of something supernormal, if we are to make it intelligible on any other hypothesis than the most superficial one.

I must blame psychic researchers, even some who ought to know better, for permitting this illegitimate use of the term to gain currency. Too many have used it to blind the vision to its relation to the various problems we have to solve. Let me summarize.

There has been a tendency to apply its meaning to phenomena which are as distant from those which it legitimately names and classifies as are chance coincidences or clairvoyance. The temptation to do this arose out of the desire to avoid admitting or tolerating a less respectable theory. But it must be emphasized that it is not an explanatory conception of any kind. It merely classifies a certain type of phenomena having some unknown cause. It does not explain anything whatever, much less that group of phenomena which illustrate the imitation or production in some supernormal manner of the personality of others, especially the deceased. There is no longer excuse for the vague use of the term. It is better to admit frankly that we have no explanation of certain phenomena than to pretend to knowledge by using a term of unlimited meaning, equal to any difficulty we meet, in the attempt to escape a cause that is perfectly rational and simple. It is time to insist upon the only legitimate use of the term, and those who insist upon employing it to explain all the mysteries of mental coincidences and the reproduction supernormally of independent personalities, must be held responsible for their action, and evidence exacted of them that their assumption has adequate credentials. Until this is done no tolerance can be given to speculations based upon assumptions. Any and all extensions of the term's meaning must be accompanied by the scientific evidence that justifies it. We are not entitled to assume the larger meaning of telepathy to be a *fact* because we are not sure of its limitations. Here is where we have

been negligent of the maxims of scientific method and the legitimate formation of convictions. We have felt reasons for accepting a causal connection between present active mental states and then, from the desire to be cautious about accepting some other explanation of proved supernormal phenomena, and from our ignorance of the limitations of communication between mind and mind, we have asked the question whether the memory of a subject, regardless of spatial and temporal limitations, might be supernormally ascertained, and then from the habit of tolerating this as possible have jumped to the belief that it is a *fact*, without any adequate scientific evidence for it. There would have been no temptation to this procedure if it had been as respectable to believe in something more intelligible.

The mental condition which makes this tendency feasible and acceptable is one that follows the modern sceptical method which does not always distinguish between rationality and the line of least resistance. We have come to think that any term which excludes, or supposedly excludes, the supernormal and the "supernatural" is a clear explanation of phenomena. The fact is, however, that they often explain nothing and are but terms for our ignorance. But the modern propensity for the "natural," (which does not mean what it once did) makes us think that any term that is associated with the "natural," tho quite mystifying in its connotation, is a perfectly satisfactory explanation of facts. When we want to escape some perfectly clear explanation we have only to appeal to vibrations, telepathy, clairvoyance, etc., to assure ourselves a place among the wise!

Denn eben wo Begriffe fehlen
Da stellt ein Wort zur rechten Zeit sich ein.

This habit was once the property of theology, but it seems now to have afflicted the spirit of science at times. But whatever it is, psychic researchers should be the first to correct and disillusion the popular judgment in the matter. We gain nothing by the mere use of words whose meaning is not clear and which only conceal our ignorance in the guise of a pretended explanation.

EDITORIAL.

The July and August numbers of the *Journal* will contain much less matter than usual. It will probably be the policy to regularly publish less material during these two months. The English Society does not issue any numbers during July and August, but we desire to continue as much of our work during this period as the circumstances will permit.

Circulars have been sent to all the members of the Society regarding a needed endowment to assure a permanent home for its work. It is not expected that all the members will be able to contribute to that fund. But a number of them may be able and willing to do so and it is hoped that all may try to interest their friends both in membership and in the endowment of the work.

I wish to keep before the minds of members that it will require 1,000 members paying an average of \$10 each merely to meet the expenses of the work as it is being done now. Most other enterprises can receive help from the publication of advertisements. This is practically impossible in scientific work of this kind. Hence the whole expense of investigation and publication must fall on contributions of members until an endowment has been obtained. But for the initial fund which was explained in an earlier number of the *Journal* the work could not even have been begun. I have given quarterly statements of expenses that readers may form some conception of what the cost of the work is. The publications alone will probably cost \$4,000 a year. Salaries at present are \$2,600 a year, my own services being free. It is extremely desirable that we should have members enough to meet these demands and the additional expense of investigation which has already cost nearly \$1,000.

It is hoped that the initial fund which was secured to assure the organization of the Society may not be used, but that it can be converted into a permanent endowment. The reason for this is the simple one that it is extremely important that the work should not be dissolved by the acci-

dents of death as occurred with the loss of Dr. Richard Hodgson. This is one of the reasons for the present appeal for a sum large enough to guarantee a permanent office for the work. The accumulation of material which came to us from the American Branch is such that it must be properly cared for. There is matter in it suitable for use in our publications, but it is not now accessible because it has to be stored. A permanent home would be assured by a fund whose income would pay the office rent, and at the same time would save trespassing upon the fees of members for that large expense.

Members can help in obtaining this fund in two ways. First they may interest those of their friends who are able to assist in the way desired. Secondly, they may help to increase membership beyond the numbers necessary to pay running expenses, and the surplus can be invested as a permanent fund. There is no reason why we should not have five or ten thousand members in this country alone. A serious appreciation of the importance of this work in an intelligent understanding of the meaning of things to the race ought to lead to a large membership and a ready endowment of it.

A circular will soon be issued and sent to members for the purpose of collecting data in regard to various experiences and phenomena of interest to this research. It would be desirable that members send us names and addresses of people who have had experiences or know of phenomena that it may be important to place on record. It should be remembered that all reports made to us will be treated with due confidence and no use made of them which is not permitted by those who report them. There is a very important distinction between *record* and publication. A Society which has a permanent organization and archives can file for record phenomena which it does not use publicly at all, and this record can be used by subsequent generations without injury to those who find it imperative at the time of their reporting to preserve privacy. It is a part of the Society's plan to en-

courage the making of such records which may prove helpful to a scientific understanding of our problems without divulging the identity of those who so record their experiences. It will serve the interests of science quite as well to be able to publish illustrations of important phenomena and to have a large collection of similar incidents which cannot be made public at the time. Future students may have access to evidence that would otherwise perish.

Suggestions to Members.

It is important to remind readers and members of the Society that a scientific investigation of the phenomena which are classified in its circular can be made only by the hearty cooperation of all that may be interested in it. Very little can be done by the officers of the Society unless those who know of facts take the time and pains to write them out and report them at headquarters. The primary object of membership, after the financial problem has been solved, is that of a scientific interest in collecting and reporting facts, for investigation and record. It is hoped, therefore, that each member will feel some responsibility for reporting personal experiences of all kinds relevant to the objects of the Society and such others as occur within their knowledge and may be the subject of careful inquiry. In no other way can we accomplish our scientific object. Interesting psychic phenomena are not the possession or experience of every one, neither can they be produced at pleasure, as can many phenomena by the experimentalist in normal psychology. Psychic phenomena are scattered and sporadic and their scientific use will depend quite as much upon the services of those who can report them as upon the work of the investigator. It is hoped, therefore, that members will be seriously interested in the collection of facts and the enlargement of a membership that may equally increase the facts to be examined and recorded.

Another important fact to remark is that reporters of experiences will have to be patient with much real or apparent

scepticism regarding their records. They will have to be examined and discussed as if they were not believed, tho we may actually accept them without question. Science is critical if it is anything, and many experiences will be reported that will have great importance evidentially if they can pass the ordeal of a thorough scientific examination. This always has to be done for the sake of ascertaining the accuracy of the narrator's judgment and memory, especially in regard to the details that the scientific man will treat as important. No reflections will be implied in questions designed to bring out the facts and to protect them against sceptical corrosion. We hope, therefore, that each reporter will find our inquiries quite sympathetic even tho superficially suggestive of distrust. We are engaged in the task of convincing others, not ourselves. It must be remembered that every one of us is more cautious about accepting the statements of entire strangers than we are those of intimate friends whom we trust. This is not at all because strangers are necessarily any more untrustworthy than our friends, but because we have not the knowledge in one case as in the other of the character which determines credibility. When this is the case we have to subject reports to the same examination to which a court subjects its evidence in a civil proceeding. It is a question of sifting the statements until they are free from the suspicions of mal-observation and defective memory. The time will come when experiences will be recorded at the time of their occurrence and then the investigation will be less annoying to the subject of them. We have to convert people who do not have personal experiences and that can be done only by such methods as have convinced the world of the existence of meteors, of traveling balls of electricity, of evolution, of Roentgen rays, of wireless telegraphy. The facts have to be established in such a manner that the simplest objections to their occurrence or reported character cannot be made. Owing to their sporadic nature it will take time to collect them in quantities sufficient to impress scientific sceptics.

I have said that the phenomena are sporadic and occasional. This fact makes the inquiry into psychic experiences

unusually difficult and prolonged. We cannot verify the allegations of favored individuals as can the experimenter in the laboratory with normal subjects. The phenomena with which psychic research deals are as rare as are meteors and comets. They are not always observable by those who may wish to investigate them. Comets may have a thousand telescopes turned on them, but psychic phenomena are not verifiable in similar ways. We shall have to collect them for a long period of time in order to assure ourselves of data that necessitate so large a set of theories as prevail in the public mind. Each individual experience may be counted as one in the total collection. The single case may not prove much, if it even proves anything, but it may have an inestimable value in the collective mass. We hope that each person may appreciate this aspect of the problem and be patient with it and serve a useful part in the work of collecting the facts.

A circumstance also hardly less important than those which have already been mentioned is this. We hope that reporters will not mistake the value of their experiences. It is natural for us to estimate their importance by their relation to the conclusion which we may be interested in supporting. But experiences may have a significance quite different from that which we are seeking and yet not lose in their value. It is hoped, therefore, that narrators will report their facts regardless of what they may think of them, that is, whether they think them good or bad. An incident may not prove what we wish it to prove; it may not seem proportioned in dignity to the hypothesis by which we explain it, and it may seem disgustingly trivial. But the scientific man will not be frightened at these aspects of them. In some respects the more trivial the better as this characteristic may add to their evidential importance. But the main circumstance to be noted in this caution against misconceiving the value of experiences is the fact that they may often throw light upon the problem at a point which the narrator does not suspect, and if they do this they will be much more valuable than if the experience were told to prove another matter. A fact does not necessarily have one explanation.

It may have several, and these several explanations may be connected together and not mutually exclusive. There are many intermediate problems in the larger issues of psychic research and facts which do not help to solve one may help to solve another. We therefore hope members will report experiences without asking a question as to their value before reporting them. When large numbers of different experiences are put together they will constitute not only a collective, but also an articulated whole. Each individual incident may be an imperfect one and hence with common points of contact with others they may find a classification and ultimate explanation not at all suggested at the time of their occurrence.

Let me illustrate what I mean. I take several imaginary cases. Suppose I dream that my aunt has died and I find afterward that she actually died about the time of my dream. The circumstances might make such a dream of little or no importance evidentially in any special explanation of it. But suppose again that the dream had been that an uncle had died when the fact was that he was long dead and it was the aunt that died coincidentally with the dream. This instance would appear to have no importance at all in a scheme of explanation. Again suppose the dream was that my deceased uncle appeared and I recognized him as a deceased uncle while again it was the aunt that died coincidentally with my dream. Here we have an instance that begins to have suggestiveness, but may still be imperfect in character. Suppose further that my dream is of the appearance of a deceased uncle to tell me that my aunt has died, and I afterward find that this particular aunt died coincidentally with my dream. The instance in this case obtains a more significant complexity and suggests an intelligible explanation. Suppose now further that I go unknown to a trustworthy psychic and receive a message purporting to come from this aunt that her brother, my uncle, had reported her going to me in a dream, we will readily see the possible interpretation of the simplest incident even tho it was not in any respect evidence of such an interpretation.

Now the illustration may be made a little more compli-

cated and serve the same purpose. Suppose A has the first of the mentioned dreams about his aunt, B the second about his uncle, C the third about his uncle and D the fourth about his uncle and aunt, all of them coinciding with the death of a special aunt, and E has the mediumistic experience with such details as mentioned. Now tho the dream of A may have neither evidential importance sufficient to prove anything of itself it will probably appear clear that all of the experiences have the same explanation and we can ascertain this only by the patient collection of separate incidents which can some day be articulated into an organic whole.

For the help and guidance of those who will take the pains to record their experiences it may be well to lay down certain rules which it is desirable to have in mind. If conformed to they will give greater value to the facts reported. They will apply to such phenomena as Apparitions, Clairvoyance, Premonitions, Coincidental Dreams, Telepathic Coincidences and all facts having a coincidental nature. Some of the rules will be general and some specific.

1. It is desirable that all experiences be written out and reported as soon as possible after their occurrence.

2. It is very desirable that the dates, and if possible the hour, of their occurrence should be recorded, especially in such phenomena as apparitions, dreams and telepathic coincidences, or cases of spontaneous clairvoyance and premonitions.

3. If the experience represents information not known by the percipient at the time, it is especially desirable that it be written out before it has been verified by letter, telegram, or other source of information.

4. If possible, it is desirable to have the written account mailed to officers of the Society or to some other trusted person *prior* to the verification of the experience.

5. When possible, it is also wise to tell the experience and its incidents to some friend or relative who may confirm it before its verification.

6. It is desirable to have the account as detailed as possi-

ble regardless of the points that may most interest the narrator.

7. It is important and desirable, if possible, to have contemporary documents, such as letters, diaries, telegrams, or other notes of an experience in case the written account is not made at the time.

8. It is better, if possible, to avoid the introduction of all theoretical explanations into the account. Incidents explaining the meaning of the facts are important, but the interpretation of the phenomena is not necessary to the account. This means that it is desirable to have the bare facts described without regard to any explanation of their meaning, whether favorable or unfavorable to the opinions of the narrator.

9. It is desirable also to record all the usual or unusual accompaniments of the experience, such as one's sensations and feelings, including any marked peculiarities of visual, auditory and tactual sensations.

10. In cases of experiment it is desirable to observe and record carefully all the conditions affecting their integrity. If it be with a medium, it is important to make a note of all questions and statements of the sitter as well as those of the medium. In cases of automatic writing, the sheets should be numbered and religiously preserved, and in copying the contents, all questions and statements of the sitter or persons present should be inserted in their chronological and psychological place. Record and preserve all errors and confusions quite as carefully as the clear and correct incidents.

There may be minor considerations to be regarded, but those which have been mentioned are the most important. and facts reported in conformity with them will prove much more impressive to the scientific man than such as are exposed to the objections of mal-observation and defective memory.

The correspondence which we publish in another column suggests, as readers will observe, attention to investigations into the nature of a transcendental world and the ethical relation of the present to it, and we wish to invite general consideration of it for the sake of a clearer understanding of the

problems involved in the work of psychic research. We desire here to express editorially what we conceive these problems to be and so to explain the limitations under which the work has to be done at present.

After so many years of inquiry regarding the supernatural it is natural enough that many persons, especially those who have been convinced of survival after death, should ask for information regarding that life and to feel some weariness with the continued application of our inquiries to the elementary problem of psychic research. But while we appreciate this position of our correspondents quite fully, it is important—and their letters present the opportunity—to explain the object of the Society in so far as it claims to be a scientific body.

We have mentioned in later comments the main difficulties which hamper at present the carrying out of the inquiries suggested, and there might be much more fundamental objections to stress, at present, on the study of conditions regarding which communications are unverifiable. But we shall not dispute the interest or importance of that point of view, altho thinking that it may mistake the whole issue of the nature and importance of proving a future life. What is to us more important scientifically is the nature of the work which the American Society has undertaken to do.

The task which we have undertaken as a scientific body is not at all the personal satisfaction of investigation and conclusions about a future life alone, but the collection of human experiences bearing on all sorts of obscure psychological phenomena. No doubt it is impossible to escape the interest which a future life has for all our members, but the past investigations into this subject have encountered a vast number of experiences which have no relation to the evidential issues of such a question and which avail to throw light upon the mental conditions and processes involved in the whole mass of phenomena. These suggest very decided limitations in the prosecution of our inquiries and so in deciding the opinions which we shall hold about any aspect of our problem. Consequently, after we have satisfied all ordinary scepticism about a future life we have to patiently

investigate the conditions on which we may prosecute inquiry into the nature of a transcendental world and to understand the reservations with which any conclusion whatever regarding such a matter has to be held. It is a long and difficult process to do this. There is no guarantee, after having proved the identity of a given person, that his statements regarding such a life can be accepted. As our problem is a scientific one we cannot accept credulously any statement whatever which may come from a spiritual world, not because we have to doubt the veracity of the communicator, but because the primary *scientific* problem is verification. It matters not how plausible a statement may be about the "other side," science has to give such credentials for it as will make it rational on other grounds than the assumed or proved veracity of the communicator. To do this the comparison of many cases of mediums is absolutely necessary, especially when we have to eliminate the personal equation of the psychic as affected by the subconscious action of his or her mind.

A most important consideration also in this connection, and affecting the limitations under which communications about such a world have to be made, is the question of the conditions affecting the triviality and confusion of the messages. The great objection to the acceptance of the messages as spiritistic is this triviality and error. I do not consider it as a legitimate objection, but the universality of it and the fact that our problem has always to be gauged by the conception of it which the public holds are adequate reasons for removing this objection first, and if the hypothesis of abnormal mental conditions of some kind in the communicators while communicating be possible, we have first to investigate its truth and then to consider how it affects the veracity and credibility of statements about that other life. We all know how little reliance can be placed on the dreams of somnambulistic people or the statements of secondary personalities regarding the life we now live, and much less can we accept unverified the statements of somnambulistic statements or the views of secondary personalities in the transcendental world. They may many of them be true,

but our task is to verify them, and this is a much more difficult and prolonged labor than proving personal identity.

There is no agreement on many points in spiritistic literature about the next life, and we have to pursue our inquiries with this in view and it will not be easy to ascertain what we can believe regarding it. It will not be enough to discover a consistent system in one set of experiments. That would be perfectly natural on the assumption that subconscious mental action affected communications. We have to ascertain the extent of that influence and eliminate it from the account. Besides we have to eliminate as well the influence of abnormal mental conditions on the "other side," especially if they happened to be affected by the memories of the communicators. I know one case in which the communicator, who had sufficiently proved his identity, made certain statements about his transcendental life and discovered in a moment that they were influenced by his memories of the earthly life and remarked the fact, going on with statements calculated to correct the previous ones, but without adding anything to illuminate any curiosity we might entertain about his condition. The same communicator had told me at another time that he could not make this life clear to me.

It will be impossible to conduct inquiries on this complicated problem, commensurate with its magnitude, until we are financially situated to pursue them rightly. It will take many years working on a number of cases like that of Mrs. Piper to make even an impressive showing on it. We can only content ourselves with casual communications incident to the prosecution of the more fundamental problems. When the nature and magnitude of the work have been sufficiently appreciated by the public to endow it, we shall be in a position to make attempts at satisfying the desires of those who have curiosity on this point.

Another important consideration in the conception of our work is that, as a scientific body, we are not primarily or only investigators for our own personal edification. Our task is not merely to convince ourselves of the supernormal—in fact it may be to disprove it and so to explain away the

popular beliefs in the matter—but to convince the sceptic of the existence of the supernormal, if true, and to explain all the perplexities involved in it. We are not merely proving to ourselves these claims, but we have the large task of proving them to others who have not been witnesses of the phenomena. In this we have to make all sorts of concessions to points of view which may not be our own, and especially to objections which the sceptic may entertain regarding any part of the subject. The conversion of others to an interest in our problem is a wholly different task from that of satisfying ourselves. We have to work with methods and criteria not necessarily our own when we are satisfying the demands of the sceptic. He must not be allowed to evade the issues in any respect, and if we enable him to criticize us on issues that are not the primary ones he will weaken our cause. The world does not accept the supernormal in any way—making us free to do any dogmatic work. This is especially true of the scientific world which we are trying to interest and convert. As a scientific body, pretending to employ strict scientific methods, we have to present such a mass of evidence as will satisfy the fundamental criterion of truth, which is sufficient, frequently, in that the occurrence of alleged phenomena make them credible as a systematic feature of the cosmic order. This condition of our problem is much more than one of investigation alone. It is the adjustment of our material to the difficulties and mental conditions of critics, who may be very glad to use every opportunity to discredit results, when it may be easy to completely silence their objections by matter which is not amenable to their ridicule. That is to say, our task as investigators must not be confused, nor does it coincide, with that of convincing doubters of the validity of our claims. This latter part of our task is perhaps much the larger one and will require more patience and sacrifice than the former.

CORRESPONDENCE.

I have received several letters suggesting the publication of material bearing on the conditions of the life after death, and as the sentiments expressed in them are probably very common among the members, I have thought it seasonable to invite discussion of the matter with an expression of what seems forced upon us for the present as students of this very perplexing problem. I make selections from two of these letters, which are representative of a class, and they will suffice to make the issue clear. I trust that the opportunity for intelligent and scientific discussion of the question may thus be opened to members.

Cleveland, Ohio, April 29th, 1907.

Dr. James H. Hyslop :

Dear Sir:—Will you kindly permit me, as one who is much interested in the work of your Society, to express to you certain criticisms and suggestions which have arisen in my mind regarding the method of your work.

One of the chief difficulties felt by many in the way of accepting the view that such communications as those through Mrs. Piper really came from the spirits of the departed, is, that the alleged communications seem so trivial in character. Your answer is that it is precisely such trivial personal recollections of this life, capable of verification here, that are needed to give real proof of personal identity, and that all statements regarding conditions in a life beyond this, must be cast aside until the main question of the reality of communication from such a life is settled, since such statements cannot be verified by us, and hence have no evidential value.

Would it not be extremely desirable that a definite effort should be made incidentally at least to your other inquiries to gather together and make public such data as have already been secured, or might be secured by questions to communicators hereafter accessible, as to what we must consider the nature of the future life, in case the communications shall prove genuine. If by such an effort, a series of statements are secured touching matters of real value, in connection with the future life, this would be the most effective answer to the objections of those who say all is trivial. Nor am I willing to admit that such results would lack evidential value. If the method of investigation which you and your co-workers have developed, is shown to secure for us a consistent and steadily growing body of

teaching on the questions which are of real moment to mankind, the presumption in favor of its reliability will be strengthened, just as men trust the deliverance of their senses and their own mental processes while unable to offer any logical proof of their validity. It seems to me that if the work of investigations is too constantly limited to the verification of petty details of this life, the whole subject may in the end seem so formal and barren to the public that its real significance will be lost sight of. In the last analysis the purpose of the whole investigation—the purpose which gives to the work its supreme importance—is to learn, not merely the fact of a future life, but such truths regarding its nature as to answer the question, what we should do here to prepare the way for the greatest welfare and effectiveness there, and what we may hope for as we look forward to continuation of existence there. Even if we must still condition all statements on such subjects by the proviso—if there is a life beyond, and if the alleged communications are genuine—still even a tentative and hypothetical answer on subjects of such vast importance would be, it seems to me, a thing extremely desirable to have, and might prove of no small service in helping us to a juster estimate of the value of these investigations, and the best methods of further pursuing them.

Such questions as the following are suggested as meriting investigation:

- (1) What is the general character of the future life?
- (2) What is the extent and nature of the communications between spirits in that life?
- (3) Are any other spirits than those of the departed from this life known there?
- (4) Is there any greater knowledge possessed there regarding the leading teachings of religion such as that concerning the existence of a God, etc.?
- (5) What is the nature of the experiences immediately following death?
- (6) What are the chief differences of condition brought about by death?
- (7) What is the nature of the gradual developments (if any) experienced by the spirit after death?
- (8) In what way should one's life here be ordered so that it may lead to the greatest possible welfare and effectiveness there?
- (9) What differences are there in the life beyond between spirits of different men due to the different ways in which they have lived when on earth?

Very truly,

Jersey City, April 17th, 1907.

My dear Sir:—

If I am not presuming too much I would like to suggest two methods which would tend to increase the enthusiasm manifested in the Society's undertakings.

One of these, is the publication of extracts from the mass of material which you have told me you have on hand, purporting to give information on post-mortem conditions. I appreciate the argument that the first step is to lay the foundation for admitting this evidence, but people think they have waited long enough for something of value *per se*; and there should be no hesitancy in submitting the matter in hand to the verdict of public opinion, by which religious values in general have to be tested.

If there is anything in it superior to the "Seven Spheres" and "Seven Cycles" type of supermundane communications, it may be trusted to vindicate itself.

Very truly,

It is hoped that members will avail themselves of this opportunity to discuss the position taken by these two correspondents. For the present I shall only reply to one remark in the last letter and defer to the editorial columns the discussion of the main points considered. As to the material on hand for discussing in a detailed manner the conditions of a future life I can only say that this is contained in the record which Dr. Hodgson made during his eighteen years investigation of Mrs. Piper. That record is not yet accessible to me and when it does become accessible, as it may, I shall be under limitations in regard to its use. Whatever may be done to supply the desires of the correspondents will have to come from future investigations in other cases, and very little of this can be done until an endowment has been obtained that will meet the expenses of such work. It will probably require several years constant work on each case merely to determine the extent to which experiments of the kind desired can be trustworthy for any purpose. Very few people have any conception of the nature and complications of our problem. I shall discuss this elsewhere. In brief, however, it requires long and difficult experimentation first to determine the extent to which subconscious mental

action and ideas of the medium affect the contents of real or alleged communications, and that has to be determined before any inquiries are worth while in the direction suggested. I do not question the desirability of pursuing such inquiries, but they do not seem to me nearly so important at present as the correspondents assume, tho I concede rights of opinion to other points of view than my own.

But apart from this, which is not the available defence of the policy which we have to pursue at present, there is the more fundamental fact that we have no means whatever to conduct such investigations. We are able at present only to carry on the most desultory experiments and are not even able adequately to test cases for any such inquiries as are desired. Matter bearing on the questions concerned can only be casually obtained until we are in a position to experiment systematically.—*Editor*.

MR. CARRINGTON'S CRITICISM.

Haverhill, Mass., May 7, 1907.

The Editor, *Journal* of the American Society for Psychical Research.

I should like to reply to Mr. Hereward Carrington's criticism of my hypothesis, appearing with my article in the May number of the *Journal*.

In his criticism he apparently gives my hypothesis the "reductio ad absurdum."

That this is only apparent and not real I hope to show.

To his first objection, wherein Mr. Carrington makes the statement that certain electrical conditions or an etheric medium, altered or withdrawing from the body at the time of death may account for the loss of weight: my answer is that a loss of weight implies a loss of matter—gravitative matter—and that no amount of electrical alteration of any body has ever been known to alter its weight in the least, for the very good reason that electricity in its relation to matter as we know it is a condition and not an entity, and this I judge will hold true of matter and electricity, whether the theory of the electrical *origin* of matter turns out to be true or not.

Anything disappearing in a way to affect the beam of a scale as in my experiment, far better comes under the head of gravitative matter than "etheric medium."

The ether is gravitationless or of such density as to be beyond human measurement, any modification of it that would affect the beam of a scale would be matter itself.

Mr. Carrington ends this part of his criticism with the statement that "such a withdrawal (meaning etheric medium) would account for the facts without resorting to the supposition that consciousness was in any way that which caused the loss of weight indicated by the balance."

Now I never have supposed that consciousness had weight or was itself space occupying. I regard consciousness as a function of the personality either here or hereafter, and the continuing personality as necessarily a space occupying substance or organism.

Mr. Carrington presents cases that he has observed, supposed to prove weight loss unaccounted for by known channels of loss in persons still continuing to live, one case losing five pounds, which he asserts could not be accounted for by present day physiology. And then he naively asks, "Would such a test indicate that soul substance had been lost." And as naively adds, "Evidently not, since the man continued to live."

This truly is the "reductio ad absurdum" of my hypothesis.

I pass over those cases noted by him of patients so ill that they had been given up to die by their physicians and who were afterwards cured by the Fasting Cure, stated by him to consist in a process of *abstaining from all solid and liquid nourishment for thirty, forty, fifty days and longer*, for he admits that the weight loss in these cases is accounted for by physiological processes we already know.

I will merely remark that as a practicing physician such results procured by starvation in cases about to die appear to me to be impossible.

In those cases of gain in weight during fasting, and on slight diet, Mr. Carrington first thinks that they present a physiological paradox, for the reason that we are supposed to gain our flesh and weight solely from the food we eat. He goes on to say "And if more weight is gained than food eaten, how are we to account for the facts? In such cases, are we to attribute the gain in weight to added soul substance?"

Further along he shows unconsciously the needlessness of citing these cases against my theory, for under the guise of a hypothetical explanation he rediscovers the well known physiological truth that we gain our weight also from the water we drink, and admits that the people in the cases he cites had all the water they wanted to drink, and so accounts for the seeming paradox in a way satisfactory alike to science and common sense.

Far as these cases go my theory is untouched.

And now we come to the "*Experimenta Crucis*," the case of a man sealed up for a period of one hour in a metallic burial casket, losing five pounds in weight during the undertaking, a loss that Mr. Carrington supposes cannot be accounted for by anything we know of physiology.

He goes on to say, "Here then we have a loss of weight that if recorded correctly cannot be explained by any of the known laws of physiology, since the person undergoing the test took no bodily exertion and the loss cannot be due to any of the known channels of loss. Would such a test indicate that soul substance had been lost? Evidently not since the man continued to live." And I would add evidently not even if the man had died.

Again he says, "Until such cases are in some measure accounted for, it is at least premature to assert or even propose that an observed loss of weight at the moment of death, is due to any soul substance or that it has any necessary connection with soul or consciousness at all."

Now this last case would be the "*reductio ad absurdum*," with a vengeance, of my hypothesis, if it were correctly recorded, and if it were true that the five pounds loss of weight could not be accounted for by a known physiological process.

I would call attention to the fact that this is the only case cited that has anything to do with the subject of discussion—a loss of weight not accounted for by known channels of loss—all the other cases cited satisfying even Mr. Carrington that they could be accounted for by physiological knowledge already in our possession.

Is this case really beyond explanation by known physiological processes? I scarcely think so. I think I can in some measure account for it, and thereby excuse my temerity in proposing my hypothesis.

What would happen to a man sealed in a metallic casket for one hour?

Unless he were in a state of catalepsy, in which metabolism is at the lowest ebb compatible with life—and this man could not have been cataleptic, because he was to smile through the glass head plate at the witnesses of the test—he would sweat in a way that he never sweat in his life before, and sweating, he would lose weight.

Now because of this sweating, before it can be said that in his case there was a loss of weight not accounted for by known channels of loss, some questions would require consideration and answer.

For instance. Was he weighed immediately before and after in the clothing he wore during the hour of incarceration, or did

he discard the clothing worn in the casket for another suit before weighing in?

If the latter, were the clothes worn in the casket weighed separately, immediately before and after to determine the difference due to sweat moisture?

If not so immediately weighed after the hour, how long a time elapsed before they were so weighed and what was the temperature of the room in which they were exposed, this, in order to take account of the evaporation of moisture?

Was there any soft substance as cloth or blanket lining the casket to ease his bones as he laid there?

If so, was that weighed before and after to determine amount of sweat moisture absorbed by it?

If no such lining was in the casket was the moisture necessarily deposited on the inner surface of the casket collected and weighed?

Unless the weight loss was determined by weighing casket, man and all, when the test began, and before he was released—and that is not recorded—all the foregoing questions would require answer before we would even be justified in assuming that the weight loss in his case could not be accounted for by the commonly known physiological process of sweating.

Moreover, this case was reported by Rear-Admiral George W. Melville in his discussion on the submarine boat for the bearing it had on the question of how small a quantity of air a man could live on for a certain period of time. There is nothing to show that the experiment was primarily undertaken to prove any matter of weight loss accompanied by all precautions against error. Incidentally a loss of five pounds was noted, and the amount is so great that I have no doubt, if the subject of and the witnesses to the experiment were interviewed, they would furnish testimony, confirming my explanation of how the weight was probably lost.

D. MacDOUGALL, M. D.

DR. MacDOUGALL'S REPLY.

I have read with interest Dr. MacDougall's counter to my criticism, the primary object of which was to elicit such a reply. I wish only to state that, so far from looking upon Dr. MacDougall's reply with hostility, I should be only too glad to see him prove his point—as against my theory—and hope that future experiments may indeed vindicate his position. My reply was merely to call attention to certain objec-

tions to the theory that*would have to be faced, and the fact that Dr. MacDougall has been enabled to prove my criticism harmless strengthens his own position,—which no one is more delighted to see than myself.

HEREWARD CARRINGTON.

BOOK REVIEW.

The Psychology of Religious Belief. By JAMES BISSETT PRATT, PH. D., Assistant Professor of Philosophy in Williams College. New York, The Macmillan Company, 1907.

This little book has some unique features which are mainly confined to the last part of it. There are three divisions in it, Definition, History and Description. The first endeavors to define feeling, belief, and religious feeling. The second gives the historical aspects of several religions; and the last represents the present status of religion generally. In this fermenting stage of thought the book ought to prove a very helpful one, tho we imagine that men will hardly escape the consequences of present scepticism on these matters any more than did the Greeks at the time of and after the Sophists, and for the same reason.

The first chapter analyzes the "psychic life" into its elements, with a marked tendency to recognize as most important certain subliminal elements, which it is the fashion to-day to admit and emphasize—tho it took a generation to remove scepticism as to their existence. We are not sure but that we have some sympathy with the sceptics. For instance, the author quotes Professor James' statement about the infant's consciousness as a "buzzing blooming confusion," when we might safely ask any one what he knows about an infant's consciousness? It seems to us that the nature of an infant's consciousness is about as determinable as the other side of the moon. It is certainly a matter of pure conjecture and theory. It does not seem to us that any religious consciousness is going to be illuminated by going back either to the infant or to the subliminal, both being indeterminate facts. The subliminal is still a subject of investigation and, to us, seems only a big hole into which to throw mysteries, with the implication that they are explained, when the fact is that it means only that they are not explained or intelligible in terms of the only facts that are clear to us. But we do not, on this account, dispute the value of admitting a consideration of the early mental life and subconscious phenomena into religion, tho we do not think they have any more importance there than anywhere else. We do consider, however, that this importance is inferior to that of the conscious elements, and it only invokes mystery to lay the stress on the less known facts in human experience when it is the clearly known which we are seeking.

The second chapter on the nature of belief is interesting enough, and rightly recognizes the prior importance of this factor in any discussion of

religion. But there is a tendency, prevalent among other writers also, to regard feeling as the main factor in religious belief. It seems to us that the author does not adequately reckon with the equivocations of this term. This fault, however, is not his alone. It is to us the fundamental defect of all discussions of religious belief. To us, religious belief, as belief, does not differ from any other type of acceptance of truth. Belief is "assent to proposition," if we may adopt Green's statement, and, in religion, it is precisely the same mental state that it is in physics or politics. "Feeling" is also the same phenomenon in all human experience. As remarked, the term is a most equivocal one. There are three distinct meanings attaching to it. The first is a name *tactual sensation*; the second is a name for *emotional states* or the inner reflexes of pleasure and pain accompanying perhaps all other mental activities; and the third is *ineradicable conviction*. With writers who want some word to express the last *datum* in settling doubt, they use the term "feeling." But this is only to admit defeat where a reason is rightly expected. In discussing religion, however, we require to know which of these conceptions of the term is meant. The vague abstract import which involves all three is worthless and makes it only a word, which, in fact, has no useful content. If we mean the third import of it, the term is not distinguishable from "belief," and to make it the second is to use a term which does not distinguish religion from politics or art.

There is, to us, too much of a tendency to treat religion as something unique and wholly different from other mental attitudes. It may have a certain cohesiveness or tenacity which some other beliefs do not have. But if this is true it is because of certain interests which avail to intensify our allegiance rather than because of any difference in kind in the mental elements constituting it. The "feeling" element of religion, as we said, is the same as the emotional aspect of all other objects of human concern. It is the one fixed aspect of it. The variable element is its object or content. This is determined by the modifications of "belief" which individuals undergo between infancy and maturity. If we are seeking a defence of religion, it must lie in the determination of a valid belief in regard to certain real supposed fundamental beliefs, and not in the determination of an emotional element. If we can fix some belief, we shall have no difficulty in determining what "religion" can be held and made permanent. But as long as its content is variable and subject to the scepticism which falls to every stage of belief which claims dogmatic assurance before the mind can have it, there will be discussion of its problems.

The last four chapters are somewhat new on this subject. They still show the defects of a discussion which does nothing to prove the objects which are supposedly essential to "religion," but they are important in the study of the evolution of what passes as "religion." Far be it from us to depreciate their value, as we do not forget that we must understand psychologically how doubt on religious matters rises if we are to remove it. The chapter on the development of belief in youth is especially important in this connection. But I am sure that all who are seeking some criterion for the determination of a legitimate object of religious belief will not find it here. If we are going to make the religious view of life depend on the existence of a personal Deity and the belief in a future life, we should see that we do something more than analyze past and present conceptions. We must fix the content which we recognize. Otherwise we shall have to change that content and adopt something having more stability than theism and a future life. What will that be?

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Total Number of Fellows, Members and Associates (May, 1907)	534
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Total	582

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OMAR KHAYYAM AND PSYCHICAL RESEARCH.

By Hereward Carrington.

There is a universal belief that every poet is also more or less of a prophet, and that in his verse there are to be found, if considered rightly, certain inner, mystical meanings; and that he displays a large amount of insight into, and knowledge of the essence of things, which is unobtainable by the writer of prose, and, in fact, such knowledge does not come to any but the true poet. That there is more or less foundation for this belief cannot be doubted, and it can readily be proved, I think, by considering any of the works of almost any poet we might care to discuss. This is, of course, particularly the case in such avowedly mystical verse as that of Omar Khayyam, which deals with the deepest philosophical problems and shows that whatever the personal character of Omar might have been,—whether ascetic or not,—he was at least a profound thinker, and had a thorough knowledge of the science, the philosophy and the metaphysics of his day. So deeply involved in mysticism is some of Omar's verse indeed, that it is almost unintelligible to us, unless read in the light of the understanding which a study of metaphysics, of philosophy and of psychical research phenomena gives to us. Unless we are acquainted with the fundamental problems much of his poetry loses its true significance; but that Omar

Khayyam saw deeply into the inner meaning and mysteries of things there can be no question,—as I hope to make clear in the following brief discussion of some portions of his verse. The great problems of death and futurity; speculations as to the nature of the Deity; his relation to the world; fatalism, idealism, and many other deeply important questions were touched upon by Omar and treated in a manner which shows that he was acquainted with the great problems that had to be solved, though he had no means of solving them. Let us consider briefly some few of the stanzas in the light of modern philosophy and metaphysics, and see if we can interpret, and render somewhat clearer, the inner meaning of some of these verses; and at the same time show how deeply Omar had studied and considered these great questions. Modern science has, of course, discredited the idea that heaven and hell are definite *places*, but rather accepts the idea that they are (if they exist at all), certain *states* or phases of development of the individual, who reaches a certain degree of perfection according to his own efforts,—as the result of his work, and of that only; that is, he must himself achieve any results that are obtained, and while there are doubtless certain degrees of happiness which are attainable in any future state (granting that such exists), it is now generally recognized that such happiness or development can only be reached as the result of our own individual effort, and not because of the partial preference of some external Deity. All life, all development, all growth must come from within, it must well upwards and outwards from a central spring of being; that is, we must always look inward instead of outward for the real spirit that animates the universe, and if this inner subjective being is spiritually blind, and lacking in apprehension and understanding, then no amount of external knowledge can impart such understanding, for “real knowledge is spiritual and can only be perceived by the spirit.” Now, bearing this in mind, consider how beautifully Omar expressed these thoughts when he said:

“I sent my Soul through the Invisible,
Some Letter of that After-life to spell:
And by and by my Soul return'd to me,
And answered, “I Myself am Heaven and Hell:”

Heav'n but the Vision of fulfill'd Desire,
And Hell the Shadow from a Soul on Fire,
Cast on the Darkness into which Ourselves,
So late emerged from, shall so soon expire."

Now let us consider this a little more fully. It will be noticed that Omar describes heaven merely as "the *vision* of fulfilled desire,"—not the fulfillment itself; that is, it is always a little beyond our actual realization and grasp, enforcing in us a continued upward striving and effort, rather than the cessation of all such active effort—which its actual realization would bring. Consider now the second part of the verse, "Hell the Shadow from a Soul on Fire." Now, in the first place, anything that is "on fire" does not itself cause a shadow, it causes light, and for a shadow to be caused, there must be an illuminated surface, and an opaque body introduced between the light and the illuminated surface,

"Cast on the Darkness into which Ourselves,
So late emerged from, shall so soon expire."

Now I have just said that a shadow is not cast on darkness, but on an illuminated surface,—so that this verse would seem to be the exact opposite of the truth if we cannot find some other meaning than that which the actual words convey. Let us see if some other interpretation is not possible. Let us suppose a gas jet illuminating the side of a wall. It would, of course, cast light and not shadow, as I have just stated. But suppose that *a far more brilliant light* than the gas were suddenly to be introduced close behind the gas, what would be the effect? The outline of the gas flame, being so far less brilliant, would cast a *shadow*, though itself a light, and would act as an opaque body! Perhaps this verse would seem to signify that our own conscious life and will is so far less mighty and significant than that of the consciousness and will that is supposed to include us—that our own minds but serve to dim and disfigure and render less clear of expression the all-embracing consciousness of which we are presumably a fraction.

Now let us consider Omar's conception of the Deity himself. Omar very clearly held to the theory of pantheism which our modern philosophical doctrine of idealistic monism

enables us to understand more thoroughly than was possible in Omar's time; subject and object, perceiver and perceived, are but the two varying aspects of the one underlying cause which is equally both; and that Omar recognized this is clearly proved when he said, in speaking of the Deity and the drama of human life:

"Which for the pastime of Eternity,
He doth Himself contrive, enact, behold."

That Omar was a fatalist goes without saying, the idea of extreme fatalism running throughout his verse and rendering it at times, almost despairing in tone, at others rendering him indignant or scornful. Fatalism is a different thing from the modern philosophical doctrine of determinism, though both are opposed to free-will. We have, apparently, of course, free choice in all our actions; that is, we are enabled to do what we want to do; but determinism says that we are not enabled to do anything of the kind. The fact that we can *apparently* do so is mere illusion, and that our action is in every case determined by our previous actions, environment, mode of life and external and internal influences and causes:—so that, when any action is performed, it is the result of these influences and their necessary result; *i. e.*, we are never enabled to choose freely, or perform any action that is other than the direct and inevitable result of previous actions, thoughts and environment. If we could get a large enough mental perception and grasp, as it were, of such forces acting upon ourselves, we could see how it is that in other cases, our action is necessitated, and not the result of deliberate choice or free will,—though the illusion of free will will always be present. This differs from fatalism, as I understand it, in that it does not necessitate the planning or intervention of any external mind or Deity—other than the mental and physical forces of the universe; while fatalism supposes an external mind which has planned everything from the beginning, and each action and event as it occurs, is consequently inevitable, and has been planned from the very creation of things. Doubtless such thoughts prompted Omar to write Verse 73:

"With Earth's first Clay They did the Last Man knead,
And there of the Last Harvest sow'd the Seed :
And the first Morning of Creation wrote
What the Last Dawn of Reckoning shall read."

This idea that the universe is planned out, as it were, in advance is somewhat different from the doctrine which maintains that everything has, in a sense, actually happened,—we merely perceiving such actions as we reach certain states or stages in our journey through life; that is, all future events are actually existent at present, but the reason that we do not perceive them is that we have not yet arrived at the point of view that enables us to perceive them,—nor will we until the appropriate time has arrived. Perhaps we may be enabled to grasp this idea a little more fully when we consider the following simple analogy. Let us suppose ourselves on the hind platform of the rear car of a train which is travelling at a more or less rapid rate of speed. As the train moves, we perceive, at either side of us, altered scenery, and the country seems suddenly to be changed,—new scenes coming into view and others vanishing. But it will be seen that in this case the landscape newly perceived is not actually *created*; it does not come into being at the moment we perceived it; it has always existed, and the reason why it has not existed *for us* before, is that we have not been in a position to perceive it until that moment; and when the landscape recedes in the distance, it is not annihilated, but remains unaltered; *but for us* it has vanished—for the reason that we are no longer in a position to perceive it. Thus it is that events may perhaps exist in some real or "noumenal" world which are only perceived by us, as phenomena, at certain definite stages, or times for their perception. That we are, ourselves, but phenomena, shadows,—the result, perhaps, of the thought of some intelligence or Deity, was strongly suggested to Omar, and he meant to embody that thought, doubtless, in the following stanza:

"We are no other than a moving row
Of Magic Shadow-shapes that come and go
Round with the Sun-illumin'd Lantern held
In Midnight by the Master of the Show."

At times Omar grew weary of his speculations and his philosophy, and relapsed into the attitude either of indignation at the Deity who had set such insoluble problems for man to solve; or, at other times, he would advocate drowning all thought and reflection in the wine cup; while at still other times, the humorous aspect of the whole affair would dawn upon him with irresistible force, and he advised us to retire to some secluded spot, where we could forget all such problems and

" In some corner of the hubbub couched
Make game of that which makes as much of thee! "

Yet Omar, in the end, wished some such inspiration as faith or knowledge might give, and, after his renunciation of philosophy, and advocacy of peaceful retirement and contemplation, as the only method of gaining happiness, and the renouncing of one's self to the inevitable,—still he raises a piteous cry for further knowledge, for more light, for greater inspiration and support when he wrote:

" Would but the Desert of the Fountain yield
One glimpse—if dimly, yet indeed, reveal'd,
To which the fainting Traveller might spring,
As springs the trampled herbage of the field! "

This shows that Omar was after all but human, and that in spite of his renunciation of philosophy, and his advocacy of forgetting all but the present moment, he still desired and craved that for which all mankind craves—for which it continues to strive. Whether or not our knowledge will ever be such as to place these problems beyond the realm of faith, and into that of certitude remains to be seen; but the means by which this can best be accomplished are, I think, the persistent and continued investigation of the problems that arise in connection with the study of Psychical Research.

EDITORIAL.

The second number of the *Proceedings* has just been issued and contains the following papers:

The first article is *A Case of Clairvoyance*, by Professor William James. The second is *A Record of Experiences* by a gentleman who desires his name withheld from publication. The next paper is entitled *The McCaffrey Case* and embodies an investigation of a remarkable dream, purporting to reveal buried treasure and which resulted in the finding of papers apparently representing great value. The last paper contains the results of an inquiry regarding the alleged movement of physical objects without contact, and is so entitled. A third number of the *Proceedings* will be issued in the autumn.

It is important to mention one correction necessary in the June Journal, as it affects the sense of the statement so clearly. On page 339, lines 19 and 24 should read as follows, the mistake in altering the original sentence being due to the proof reader, and the error in spelling "credible" being due to the printer after the proofs were sent in. Other errors in the number we allow to stand. But the sentence referred to should read as follows, as it was in the original manuscript and proofs:

"As a scientific body, pretending to employ strict scientific methods, we have to present such a mass of evidence as will satisfy the fundamental criterion of truth, which is sufficient frequency in the occurrence of alleged phenomena to make them credible as a systematic feature of the cosmic order."

INCIDENTS.

The Society assumes no responsibility for anything published under this head, and no indorsement is implied except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

The following case illustrates very clearly the extent to which we have to be on the alert in regard to the trustworthiness of alleged facts. I quote it solely because it is so a *propos* of the precautions which are so necessary in this work.

New York, May 10th, 1906.

On May 3rd I received the following letter which explains itself. It was written as indicated the previous day.

May 2nd, 1906.

My dear Dr. Hyslop:

For some years I have successfully developed various occult powers in a number of people; recently I learned of your great investigating work, and I would be pleased to meet you and present to you one of my subjects if this is agreeable to you. Kindly let me know.

Very truly yours,
L. S. M——.

I replied that I would be very glad to meet the man with his subject. On May 8th I received a reply from the gentleman saying he would call with his subject on May 10th. He promptly reported with a lady whom he introduced as his wife. He was to call about 10 A. M., but some mistake in cars detained them until about 10.30.

When they arrived I proceeded to interview them in regard to their phenomena and ascertained that the man had received communications from the sun and had perfectly definite views about things in that place with a definite theory about the conditions which made life possible there. Apparently both were sincere about their experiences, and I explained the difficulties of accepting anything of the kind without careful records which they had not kept.

I explained to them Flournoy's case of alleged communications from the planet Mars. The conversation then turned to what the man had done to experiment in this way and he explained that he had used magnets and crystals to bring about his results. I may add here that I saw magnets and crystals in his apartment afterwards.

After our conversation ended regarding the communications from the sun the man remarked that he heard I was interested in communications from the dead and said he also received such in his experiments. I expressed my interest in trying for this immediately. This we proceeded to do.

The man lit some incense and placed it in a metal cup to burn for a few minutes and his wife threw back her head on the back of a chair. In two minutes she was apparently in a trance and the communications began in a somewhat interrupted manner. It is not important to give the record as it was wholly irrelevant to me and showed neither pertinence nor any indications of previously acquired knowledge about me or my relatives when this would have been very easy on their part. But at the close the woman suddenly cried out: "Wake me up quick; Arthur is dead." I marked the time, 11.30 A. M. The man awakened the woman and she said that the child at their house was dead. She was sure of it and that they had left him well. She said he had had a fall some two weeks previous. The man appeared somewhat concerned and wanted to calm her. I remarked that I thought they would find the fear unwarranted and the whole thing was a result of subliminal action. But I asked them to let me know if anything had taken place when they arrived at home. The next evening I received the following letter from the man.

May 11th, 1906.

My Dear Sir:

The following is the explanation in regard to the cry: "Arthur is dead." The little boy had climbed onto his swing and, without holding himself, swung back and forth and sideways; suddenly he fell, and so unfortunately that his head struck an iron toy. The nurse tried for some time to revive him, and when she did not succeed, called to the maid to phone for the doctor, adding "Arthur is dead."

She knew the time was about 11:30 because that was our little baby's feeding time and she had prepared some food after telling the maid to phone.

The boy regained consciousness after some hours. He may recover.

Very truly,
L. S. M——.

On the day of the experiment it was not made clear to me that the child was not their own, but that was my impression in the excitement, as something was said indicating that it was a relative's. On receiving the above letter, however, I resolved as soon as possible to go and make a personal investigation of the facts. I could not go until Sunday, May 13th, which I did.

On arrival I went up stairs to their apartment and was met at the back door by the wife and she directed me to the front door, where I would be admitted. I went back and was immediately met by the man. The apartment was a very modest one and poorly furnished. Magnets, crystals, etc., were about the room and I soon explained my errand. The man said the child had gone to New Haven and was much better. He said the family lived in the next apartment and I expressed a desire to see some one in the family. He remarked that he thought they would not like to have the facts published. But he thought his wife might persuade the family to tell the facts, but he said his wife had gone out and left him alone at home and that nothing could be done then about it. He was willing to write to me about the matter and let me know the facts.

The reader can see that there was certainly one falsehood in the story, as I had met the wife at one door and the man at another, he not knowing that I had seen his wife, and she being the same person that had been with him at my residence. It was clear that he did not want me to ascertain the exact facts in the case.

I quote this instance as a good illustration of the ordeal through which every allegation has to pass before it can be accepted as evidence of a supernormal coincidence. Every individual must expect an investigation of incidents with the

view to some discrimination between them and such as are untrue. We are constantly exposed to dangerous pitfalls in these phenomena, and newspaper lying and misrepresentation have made it tenfold more difficult than was formerly the case to authenticate alleged experiences. There was probably in the instance above recorded a desire on the part of the persons who came to me to obtain employment in this work or to sell their wares. They were too ignorant of the subject for us to treat this desire as in any sense criminal. I am quite willing to concede that it was excusable under the circumstances. But whatever the apology for such action, the circumstance does not serve as a defence of the allegations made. The story only shows what must be expected of a scientist if he is to obtain any credit for phenomena claiming to be supernormal in their character. No incident can be accepted at its superficial value and no person can expect the credulous acceptance of his experiences without some measure of investigation to authenticate their alleged character. Respectability and general honesty may suffice to obtain notice for one's statements, but these characteristics at least must be determinable as a condition of scientific consideration.

JAMES H. HYSLOP.

DREAM.—Coincidental.

The following is an account of a dream which might have been instrumental in its own fulfillment. The account shows that the subject of it evidently acted on the suggestion which the dream occasioned. The writer states in a separate letter that the dream occurred in 1903. The narrative was written on October 21st, 1905, and was sent to *The Woman's Home Companion* for publication there with a large number of other coincidental phenomena, but was turned over to me by the Editor. Inquiry of the gentleman resulted in confirmation of his story. The coincidence does not involve any proof of the supernormal, but is one of those incidents which we can accept as quite credible in itself, tho exposed to scepticism if any large theories were dependent upon it. It has the character of a premonition, but lacks the evidential qual-

ity of such, not because the facts of the dream are dubious, but because the fulfillment is a possible result of auto-suggestion. In other words, the incident is one in which we may accept the facts as true and yet question any supernatural explanation that might be offered. The incident occurred in connection with the Methodist Episcopal Church of Middletown, Pa., in the experience of a former pastor there who writes from a later pastorate.

"One night—I think it must have been a Wednesday night—I dreamt that I was standing in my pulpit on a Sunday morning (for I am a preacher) preaching to my people. Everything was very vivid and real. I saw the whole surroundings of church and congregation clearly. I was urging the people to labor for the salvation of their friends. Before closing I turned my remarks to any unsaved who might be present. I said: 'Unsaved one! what have I been doing? I have been urging these people not to labor to save themselves, but to labor to save you. Now should you not be interested in yourself.' Then, stepping from the pulpit to the altar rail, I said, holding out my hand, is there one who will come and by taking me by the hand declare by that to this congregation that he will become a follower of the Lord Jesus. Instantly a man, 70 years of age, by the name of Mr. H———, walked out and took my hand.

"When I awoke in the morning the dream was clearly in my mind. Thinking about it, I said, now I do not believe in dreams particularly, but here I have made a sermon in my sleep. I will preach that as nearly as I can. I will act out the whole dream as I had it. I will step down and hold out my hand and give the same invitation as I did in my dream and see what comes of it.

"Without telling any one of the matter I prepared accordingly. When I appeared before the congregation that Sunday morning I was encouraged by seeing the man of my dream in the congregation. I went through with the sermon as I had been doing in my dream, and when I held out my hand and gave the invitation, to the astonishment of the large audience and my delight Mr. H———, the man of my dream, came out and took me by the hand, as I had seen him do in my dream.

"He was a man well thought of in the community and many efforts had been made by others to get him to declare himself for Christ and join the church. When a former pastor heard of the matter he sent me a letter congratulating me that I had managed to win him.

"Yours in search of the truth,

"REV. R. H. CRAWFORD."

The incident beyond the mental control of the narrator was the actual conversion and action of Mr. H——; but we might regard this as a chance coincidence, tho many similar coincidences might suggest something else. With a view to ascertaining how much chance might have done in the case I asked the narrator the extent of his acquaintance and experience with the man and he replied that he had met him as a pastor meets his people, had visited his family, and spent half an hour or so in conversation with him. He had also met him on the street and saw him at other times at services. Mr. H—— sat on the extreme left of the minister and seven seats from the front or about the middle of the tiers of seats. Apparently, therefore, there were influences, internal and external, acting on the mind of Mr. H—— to declare himself on religious matters and we might assume that the occasion had made the minister specially earnest and impressive, so that we can imagine the coincidence to have been one of chance, in so far as the supernormal is concerned, tho possibly causal if we take the natural course of things on the occasion. This does not erase the coincidence nor remove its interest as such, tho it may deprive it of evidential importance in favor of more than the usual causal agencies in such instances. But the main fact is that we do not require to be sceptical of the facts in the case. The doubt must apply to any alleged explanation, and so the incident comes as one which it is not difficult to believe in respect of its contents and apparent significance.

A letter from a gentleman to whom Mr. Crawford referred me says that he knew this Mr. H—— as a man entirely indifferent to religious matters.

MEDIUMISTIC.—Predictions.

The next case has more striking coincidences in it, and represents an experiment with a medium. I can vouch for the trustworthy source of the narrative as it comes from an uncle of my own. He is a man of scrupulous religious beliefs and habits, belongs to the Calvinistic faith, and has never been in the habit of either consulting or experimenting with

mediums. This adventure was the result of a casual resolution, and, to make the experiment, my uncle visited a town forty miles distant from his home. He is a business man known as any similar man would be known in his community, but is not publicly known in the country in which he carries on his business. He is of a quiet and retiring character, makes few intimate friends, and is not widely known as a man in any respect. He is interested specially in religious and missionary matters and is an intelligent person regarding these and his business affairs. He would not be known in the circle of persons interested in psychic research, as he has carefully kept such interest as he may have in the subject from the knowledge of his most intimate family connections as well as others. Consequently he would not be readily known in mediumistic circles. The following experience was told me last summer, as remarked below, and was afterward written out for me. The dates will show the relation of the narrative to the fulfillment of the predictions made to him. As I have remarked, my uncle visited a town forty miles distant to have his experiment, casually undertaken, and according to his statement to me did not reveal his identity at the time. The following is his account of the results given from memory:

—————, —————, Oct. 24th, 1905.

Mr. James H. Hyslop,
New York City,

My Dear Nephew:

Your letter of Oct. 2nd came duly to hand, but I have been so exceedingly busy with all the details of our new building and moving our business into it, that I have not had time to answer.

The medium with whom I talked had never seen nor heard of me and could have no idea of who I was, or anything pertaining to my individuality. She sat me down at a small table, sat herself down at the other side, took my right hand in her right hand, put her elbow on the table and her left hand over her eyes. Everything was still for two or three minutes, when she remarked:—

"I see you returning from a long journey; you are coming from the East. I think your journey extended beyond the extreme eastern part of our country into some foreign land." She immediately added, "You will start on another journey in a few

days, going toward California." I said, "No, I am not going on any such journey." "Yes, you are," was the prompt reply; "you may not know anything about it now, but you will start not later than four or five days at the farthest. You will go to meet a gentleman on important business matters. You may not go as far as California, but I see you already on your way to meet them."

This interview was Friday P. M., and on Sunday evening I received a telegram requesting me to meet three gentlemen 150 miles south of this place.

She resumed:—"Your mother is in the spirit world. You were her favorite child. She died suddenly when you were away from home. You were very ill yourself when you received the message to go to her. You were scarcely able to travel, but she died the day before you reached home. She left a loving message for you. She should not have died. The physicians did not understand her case at all; had they done so, she could easily have recovered."

She also said: "I see two elderly ladies in your home. One of them will soon be in the spirit world." This came true two or three weeks later in the death of Aunt Cora.

"I see in your home a young woman, 30 or a little more, years of age. She will start on a journey toward the East in a few days. The sooner she goes the better. Some people are trying to make serious trouble for her, but she will succeed. I see another young woman about the same age—these two are about the same height, both fair complexioned, both have blue eyes. The second one has with her two little children; she will leave your home in a few days, going in the opposite direction."

I do not remember further details of the conversation, but all of the statements she made which were not true at that time came true in a very short time, just as she said they would.

Your aunt continues about as when you were here. She keeps up wonderfully well. Remember us to your little boy.

Your affectionate uncle,

J———— M————.

519 West 149th St., New York.

Oct. 30th, 1905.

I received the above letter this morning. It is from my uncle who told me personally these incidents when I visited him in ———— this summer during August, the last of the month. He has omitted one incident from the present narrative which I shall add. It related to his wife, my aunt by blood. The medium also predicted her death in two years

from the time of the sitting. She is an invalid and has been an invalid for many years. Also my uncle does not state in his letter when the sitting was held. I asked for dates as far as possible. But in the conversation with me on my visit he said the sitting was about a year ago, and only a short time before my aunt Cora died. The prediction in her case came true, as the account indicates, and it remains to be seen if the second one occurs.

JAMES H. HYSLOP.

June 7th, 1906.

On May 28th (1906) I wrote my uncle to make inquiries in regard to the details of his record and the following are the results.

My uncle had returned from Palestine only a short time before. The telegram called him into Oregon, south of his home. He was the favorite child of his mother. She died very suddenly with what the doctors diagnosed as congestion of the liver. It was the opinion of a friend that her life could have been saved and it was admitted that her case was not fully understood. My uncle was very ill at the time he received the message to come to her bedside and was scarcely able to travel. He arrived after her death.

His two younger daughters were at his home at the time of the sitting, and one of them had two children: the other none. There was no reason at the time to suppose that any one was making trouble for her in the east, but when she arrived in the east to which place she already intended going she found that some one was making trouble in a very important matter. The other sister left in a few days after the sitting and went northwest. The sitting was held about October 1st, 1904. My aunt Cora died on October 11th, 1904, and my aunt ——— on April 24th, 1906.

Taking the account as it stands I think no one would suppose statements of the medium were due to guess-
e most probably not due to chance of any kind.
we could attribute them to any supernatural
quiring information will depend on conditions
specified in the account and that are, perhaps,

not now determinable. Personally I think it most probable that my uncle was not known by the woman to whom he went. He was not personally known to her nor was she to him. But there are other important weaknesses evidentially in the account which make it unnecessary to urge the possibility of previous knowledge by the medium. I shall enumerate these defects which a critic and sceptic would most naturally put forward.

(1) No contemporary record was made of the facts. The whole account was given to me more than a year after the occurrence of the events. (2) There is no consideration of what the sitter may have said or asked on the occasion. Nor is there any indication of the irrelevancies and errors which were most probable in the unremembered statements of the medium. Apparently only the hits are recalled.

A most important fact to be remarked in regard to the experience is that my uncle, according to his own specific statements in answer to inquiries, had never visited a medium before in his life and went in this case in consequence of some suggestion of an acquaintance, and went himself only out of curiosity. It was not with any serious purpose, scientific or otherwise, that he went. But as the matter was suggested to him by what a friend had told him, I had to make inquiries to ascertain whether this person might have consciously or unconsciously deceived him by imparting information to the medium. The response to my inquiries brought out the fact that the friend's name must be kept confidential; that he was not a spiritualist; that he was a person who could be trusted entirely and would not deceive any one in the manner conceived; that my uncle had known of his visiting a medium but once, and that the friend did not suggest visiting the medium by any advice or recommendation. The suggestion was but that of example.

While the incident cannot be quoted as possessing evidential value of itself it certainly represents to me a justification for inquiry. I happen to know my uncle well enough not to turn the facts away in the usual manner in which the scientific man, perhaps excusably, disregards similar narratives. The incidents are hardly due to chance or guessing

and if we were absolutely assured against a natural scepticism we might use the incidents as evidential of something supernormal. I shall not give this value to them taken alone. But they at least invoke the spirit of inquiry. Personally I am inclined to believe that the incidents are supernormal, tho I could not adduce the facts as satisfactory proof of this character. It is my experience with instances which are evidential and which exhibit the same characteristics that induces me to classify the phenomena as most probably supernormal and of the spiritistic type.

It may strengthen this judgment of them to mention the results of some experiments which I have since had with two mediums. It was impossible, under the circumstances, for either of them to have had any previous knowledge of the facts, as they involved events that had occurred three thousand miles distant and the mediums were not professional, one of them in no sense of the term, and the other limiting her work largely to friends.

In the latter of these cases the name of my uncle was spontaneously given and I was told that his wife was present. When I asked for her name I received at once the correct name. A few weeks afterward, when experimenting with Mrs. Smead, whose case has been briefly described in the *Annals of Psychical Science*, my father purporting to communicate, indicated that this aunt had been mentioned through another medium and gave her name. The most interesting feature of the message was the fact that her name was spelled wrongly, but in precisely the way in which this name had been spelled in the Piper experiments, tho not referring to this aunt. Through another private case the same mistake was made in spelling this name.

APPARITION.

The following incident is one of several which I have received from the same person. The present one is substantiated by the person who witnessed the occurrence.

Versailles, Ind., April 17th, 1907.

Prof. James H. Hyslop, New York.

Dear Sir:

Inclosed you will find a true experience of mine, which you can use. While it is nothing startling, to me it was exceedingly interesting, and you may be able to get something out of it.

Respectfully,

ANNA STOCKINGER.

It was one evening in August, two years ago, when Miss Nellie Schwartz, a trained nurse, and I sat in our room with the lamp light burning dimly. We had not been seated long when I saw the form of a young man enter and stand at her right as she sat opposite me. I described him to her, first telling her his name. He said his name was Ollie Warren. I heard both names distinctly given together. Never had I heard the names before. His clothes were faded and brown and seemed too loose for him, for he looked shrunken in them, so very thin was he. As he stood there I became conscious of a strong feeling of tobacco, but I couldn't get rid of the thought of tobacco. I thought, Oh, if he would only leave. Such a strong feeling of repugnance came over me that I said to Miss S., "Oh, I do wish he would go, I don't like to have him here, I wish he would leave!" As she said nothing, I felt stronger than ever that she was to blame for his presence, and I fell to blaming her (mentally). Then he spoke. "Tell her," he said, "I have come to thank her for what she did for me in my last hours," and he looked so shamefaced all the while he stood there, that I almost began to feel sorry. "Nellie," I said, "I believe he must have had consumption, for he is so very thin." "No," she said, "he passed out with delirium tremens! I could not resist his piteous appeals and so gave him small amounts of alcohol, contrary to the doctor's orders, till he passed away." I saw him stand there exactly as a remorseful man would, looking so shamefaced that I would have felt sorry had not this great and unusual feeling of repugnance borne down upon me at sight of him. After delivering his message he disappeared. His nurse had never to my knowledge mentioned his name in my hearing nor had she spoken of him, and she did not recollect the young man nor the part she played till this reminder. If this statement is not all correct, as she remembers the incident, she will append a statement to that effect below this one of mine.

ANNA STOCKINGER.

I can truthfully say the above written by Miss Stockinger is absolutely true, and many more incidents equally as interesting.

(MISS) N. SCHWARTZ.

CORRESPONDENCE.

[The following correspondence explains itself and will serve as the correction of an error that unwittingly crept into our printing of the article by Dr. MacDougall.—Editor.]

Philadelphia, June 10th, 1907.

Dr. James H. Hyslop,
No. 519 West 149th St., New York,
Dear Sir:—

The May number of the *Journal* contains a statement of extremely interesting experiments by Duncan MacDougall, M. D., in weighing the bodies of persons at the moment of death. There is one point which I do not understand, and seems to involve an error either in the determined weight lost, or as a misprint. On page 239 the report states "The loss was ascertained to be three-fourths of an ounce." On pages 267, 268, it is stated, "It took the combined weight of two silver dollars to lift the beam back to actual balance. On weighing these they were found together to weigh three-fourths of an ounce."

Now, silver dollars weigh exactly one ounce each, unless they have lost slightly by long usage; and therefore the weight of the two silver dollars showed a loss of two ounces at the moment of death instead of three-fourths of an ounce.

Yours respectfully,
A. C. KNOWLTON.

Haverhill, Mass., June 12th, 1907.

My Dear Dr. Hyslop:

In answer to yours of yesterday, would say that the words "two silver dollars" were a misprint. It should have read, "two silver half-dollars." It read so in the manuscript, but your printer made the error. The two silver half-dollars, if new, would have weighed an ounce, but they were not new; one was coined in 1858, and is quite badly worn; the other was coined in 1894, and is slightly worn. I weighed them again this morning, and found they weigh together 376 grains, which was the exact weight, as I remember the weight of the test. That is so near three-fourths of an ounce (360 grains) that I called it so. These half-dollars have lain in my safe ever since that night of the first test. They were used merely as a matter of convenience, as I did not want to disturb the shifting weight on the beam after it fell when the patient died. I began with smaller coins placed on the scale, but finally brought the beam back to the balance with the two silver half-dollars.

Sincerely yours,
D. MACDOUGALL.

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PHILOSOPHY, PSYCHOLOGY AND PSYCHICAL RESEARCH.*

By James H. Hyslop.

The only excuse that I shall offer for bringing the subject of psychical research before the Philosophical Association is the invitation of the secretary to do so. I would not have voluntarily proposed it, as I have enough to bear in being known as thinking about it at all. But I am glad that an involuntary opportunity has occurred to present some features of the subject to a group of men who are, or ought to be, as much interested in the outcome or promises of its work as the scientific psychologist. I grant that many will think—and from the traditions of science may rightly think—that the subject belongs more properly to the experimental psychologist and hence to the Psychological Association. The experimental psychologist, however, keeps shy of it as yet and will probably not boast of any conquests until he can come in as the husband of the woman who killed the bear. The philosopher might well refer me to the psychologists, and to the psychologists I would go if they were not joined to their idols. They will not even refer us to the philosophers, but pass by on the other side, and I rejoice to find that, as in Plato and Aristotle, the metaphysician widens his interest until we may say again—I hope with similar approval—*Homo sum: humani nihil a me alienum puto*. Besides I recall that the Philosophic Association is itself the outcome

* Paper read before the American Philosophical Association, Dec. 27th, 1906.

of a protest against ignoring that meaning of phenomena which keeps the spiritual vision, Plato's *theoria*, the philosophic passion, turned toward the wider horizon which even ordinary sense experience is forever revealing in the alembic of nature. This is ample excuse for you and for me to mention the residual facts of experience in the presence of those whose business it is to welcome any circumstance that may discover the movable limits of human knowledge. It is something, too, again to appear before a court which is willing to accept a suit that presumably belongs to another jurisdiction. I refer, of course, to Psychology.

I can well appreciate the embarrassment of both parties in the petition to take up the quest of investigation in this matter. In the first place, the problems of psychic research, on one side of their nature at least, are scientific ones and for that reason are presumably excluded from the territory of philosophy and metaphysics. They are in certain respects at least apparently psychological. But as psychology in recent years has protested against any and all metaphysics and philosophy as irrelevant to its issues, an excuse may be sought to exclude psychic research from its purview in spite of certain affinities with that field. Experimental psychology especially alleges that its function is not to study the soul or to ascertain whether it exists or not, but to ascertain the uniformities of co-existence and sequence in the phenomena of consciousness, regardless of all questions whether these phenomena are functions of the brain or incidents in the life of a spiritual subject other than the brain. It will insist on such an assumption that it is no business of psychology to search either for a soul or its destiny, having to be content with the laws of mental phenomena and not to feel concern for their meaning either metaphysical or ethical. This, of course, is high ground and I would not contend against it, but for the human interest attaching to all facts affecting psychology of any kind. I should not so much insist that the experimental psychologist should make the problem one of his as I would ask at least tolerance for the work and respect for the field in which it must be done. If he will not admit it as a part of his own territory he must at

least not claim a monopoly of scientific interest in the comparatively narrow field of sticking pins into human subjects or measuring mental time.

On the other hand, the problems of psychic research involve the method of science and psychology, even tho the conclusions be those at least bordering on metaphysics. If we are to assume that philosophy has nothing to do with scientific method we may well understand why it should hasten to absolve itself from all duties in the premises, and so try to relegate a disagreeable task to psychology. But if philosophy will have none of it, we can make the same demands as upon the psychologist, namely, that no prejudices be admitted against the study of what must result in conclusions of interest to both philosophy and psychology.

The whole difficulty between the two groups of interest may be stated thus. Psychic research undoubtedly must be ruled by scientific method, and the scientific method of psychology at that, while its object is not the professed object of existing experimental psychology. Its object and conclusions are related to those of metaphysics, and this too whether the conclusion be positive or negative. The problem of psychical research regards the existence and destiny of the soul, while experimental psychology avows that it has no interest and no duties in such a problem. Let us grant its narrow conception of its interest and restore philosophy to the function which Plato gave it, namely, of comprehending all human interests in its folds, and widen scientific method, or even philosophic method, sufficiently to disappoint psychology of its most precious possibilities. We have only three alternatives. First we may assume to study the problem as one vital to philosophy and allow psychology to go its blind and ignorant way; or, secondly, we can insist that psychology widen its scope sufficiently to comprehend what it so passionately eschews, or thirdly we may insist, if neither will accept the challenge, that both, after accepting a divorce from each other, may allow a dowry to the issues that gave rise to both of them. The method of the one and the object of the other, however, ought to devise a *modus vivendi* for psychic research that may assure its pursuits.

Philosophy on any conception of its field and duties can hardly ignore the problem, as any conclusion which either shows the limits of knowledge and duty or points to an extension of their meaning, cannot fail to be of interest to its vocation. Psychology, on the other hand, can hardly avail to invoke any human interest unless its results are commensurate with the most general problems of human life and will have either to incorporate psychic research in its territory or welcome the attainment of conclusions that will make its own pursuits useful and effective. But whether in junction or distinct from both of them, psychic research deserves the encouragement which the object of the one and the method of the other makes imperative.

With this statement of general principles I may briefly summarize the aims of the work which this paper represents. The new Society for Psychical Research for this country is the sequel of the death of Dr. Richard Hodgson and the consequent dissolution of the American Branch of the English Society. It was the intention of the persons organizing this new movement to have carried out their plans in conjunction with Dr. Hodgson, but his death precipitated the organization of an independent body before the organizers were completely ready to put their plans into effect.

It was apparent from certain types of phenomena with which investigators came into contact that the field of psychical research prosecuted by the English Society needed to be greatly extended and to be made to take in the wide territory of Abnormal Psychology and possibly some borderland phenomena between Physiology and Psychology. The persons interested, therefore, resolved to organize investigation upon a larger scale than the parent Society. This led to the incorporation of the "American Institute for Scientific Research." This title was given it because the largest part of its field was more or less independent of that occupied by psychic research, or the supernormal. In this organization it was resolved to divide the territory into two divisions, Section "A" which should concern itself with Abnormal Psychology, including hallucinations, secondary personality,

functional mental diseases, hypnotism and all phenomena related to various nervous troubles and the therapeutic methods necessary to understand them, and Section "B" which should occupy itself with the alleged supernormal experiences of telepathy, apparitions, clairvoyance, premonition, mediumship, dowsing, etc. The third section is merely an idea which it is hoped to realize later and relates to the problems of heredity, prenatal influences, the latter of which is without any adequate scientific support, if it has any grounds at all, and with these some problems on the borderline of both them.

If the problems which the American Institute wishes to take up had only a scientific interest there would be little excuse for presenting their aims before the Philosophical Association. But at least one field of the inquiry is vitally connected with philosophic issues. I refer to the problem of a future life. I refer to this, however, because I wish to recognize the general conception of the public and others regarding the work and at the same time to correct some of its illusions. It is time, after nearly twenty-five years work, to admit that there are and have been many additional questions before the psychical researcher, and to urge that some suspense of judgment has still to be maintained regarding actual achievements. But among the problems which the Society has investigated and wishes still to investigate more thoroughly is that of a future life, and the human interest in it is such that we cannot escape the conviction of most people that we are concerned only with that. And I admit that it is this problem which is most intimately associated with the question of metaphysics. It is connected therewith because it involves the problem of existence beyond the reach of sensory perception in its normal functions. The establishment of any such conclusion must affect philosophy in its primary duties very profoundly and must lay the foundation of a very large reconstruction of things metaphysical, ethical and religious.

Perhaps the question would have had less importance for many other ages. But the civilization of the West has lived so long within the shadows of a belief in a future life that

the materialistic and agnostic reaction must naturally carry with it the loss of many ideals cherished under the domination of that religious view of the world, and whatever we may say about the proper attitude of man toward the order of the cosmos; whatever abuses have characterized the belief in the past, and whatever strength human nature needs from a firm knowledge of the present and its place in individual self-realization, nevertheless if we wish to understand what value nature places on personality in comparison with other things in its alembic, we must come to some conclusion about the probabilities of this future being a fact or not. Far more than the satisfaction of a college professor is at stake. He can be trusted, with his salary and culture to enjoy himself, free from the bitter struggle for existence. He thinks he has nothing to pay to the ideals and hopes of the dull millions that toil foredone at the wheel of labor, and can be independent of their wants and hopes. A day of reckoning will come, especially when that multitude holds the franchise, and little grace will be shown to the philosopher who cannot reinstate some spiritual ideal which makes intellectual and aesthetic life worth while. Short shrift will the man have who cannot offer a *quid pro quo* for the leisure and opportunity to delve into the mysteries of the world. The economic ideal has possessed modern civilization and I think history shows clearly that, however necessary certain economic advantages may have for a certain self-realization, they do not in the least guarantee spiritual culture when they are possessed by a materialistic public. Something of the meaning of things beyond mere sensory life, especially for the unfortunate classes, who have as high spiritual ideals as we may cherish and yet have not found the chances for their realization.

Assuming then that the philosopher will admit the legitimacy of the problem, if not its importance, we may suggest the conditions under which it has to be solved. We can no longer rely upon *a priori* speculation for our views of the universe. We are subject to empirical methods. The day of dreaming and reasoning without premises in facts has gone—gone at least for the time, and some of us think it must

remain past. This aside, however, the fact is, that no philosophy in this age has any chance for survival which does not base itself on empirical facts. When it comes to the immortality of the soul we ask for evidence within the limits of scientific method or we surrender it and teach Stoicism as a refuge from the accusation of cowardice. But for positive belief, if we insist on having any interest in the problem at all, we must go to empirical facts. It is that method for which psychic research stands and it will simply turn any other hope out of doors.

Nearly twenty-five years of collecting experiences in various types of supernormal phenomena, if they do not justify the claims of proof for a future life, certainly make it a plausible hope and it remains for those who claim any intelligence and human interest to see whether this plausible hope be an illusion or not. We are fast arriving where scepticism must be on the defensive. Scepticism has long been respectable without the use of any other than *a priori* methods. That is no longer its immunity. It will now have to give an account of itself by the patient study of facts or slink away into disrepute.

This briefly explains the situation to-day, and it is the excuse for asking an interest in the solution which certain facts promise to give to the larger hope, as I think Tennyson called it. We are not ashamed to discuss Plato and Socrates in this matter, and why not the issue itself. Are we to be forever playing about historical conceptions and have no truth of our own to hold? Must we evade the primary issues which even the most ethical types of the Greek would not evade? I think not. At least the task should be as respectable to-day as then, and if it is not so, it is because philosophy has grown too aristocratic in a democratic civilization to accept its responsibilities.

The actual work which this organized investigation in the English Society has accomplished, and which it set out to accomplish, is the collection of a mass of facts, real or alleged, just as you wish to interpret it, bearing on the issue which I have defined. Previously the alleged phenomena were ignored and received no recognition within the ranks of

orthodox science, and naturally enough obtained the reputation of having no importance. The case was precisely like that of meteors. These astronomic phenomena were ridiculed by scientific men precisely as they now ridicule apparitions and telepathic claims. It was the same with travelling balls of electricity and hypnotism. In all of them it was the untutored mind that made the discovery and the scientific man opposed and ridiculed it until the facts forced him to surrender. The analogy between the phenomena which proved the existence of meteors and those which at least apparently prove a transcendental spiritual world is very close in the fundamental characteristics which illustrate both their strength and their weakness. These are their sporadic nature. It required the collective force of many scattered incidents to prove scientifically the existence of meteors, and it requires the collective mass of supernormal phenomena to give scientific weight to the claims of a spiritual world which so rarely intromits its influence into the material world at points that can have evidential importance.

Now every one who understands scientific method must admit the right of scepticism when he deals with some isolated apparition or mental coincidence which may claim to represent supernormal events. Measured against the total mass of knowledge which bears no indication of such extraordinary claims, it is natural and justifiable to resist the speculative claims of the spiritualist, even tho the isolated fact is extraordinary enough to excite interest. But it is not so easy to justify the same kind of treatment for a large collective mass of similar facts occurring under conditions that seem to exclude chance from their explanation. Unfortunately the scientific dogmatist has been able, if not to explain away, to diminish the evidential value of sporadic instances of apparitions, mental coincidences, and mediumistic phenomena, and, finding that he might resist individual instances as indications of very large theories he has neglected the collective weight of many facts not so easily attributed to illusion, hallucination, or chance coincidence. It is this latter circumstance that makes out the whole case of the psychic researcher, and it will not do for the Philistine to

imagine that, because he has weakened the evidential importance of an incident, he has explained it. In the end he has the collective whole to explain, and this has characteristics not readily explicable by the means discrediting the individual instance.

Now the Society has collected a vast mass of incidents representing apparitions, telepathy, clairvoyance, and premonition, all of these terms being mere names for certain facts, real or alleged, and the collection is impressive enough to suggest some extraordinary explanation. The work of Mr. Myers on *Human Personality and Its Survival of Bodily Death* may be regarded as a summary of all the most reliable facts of experience which the Society has been able to obtain and more or less to authenticate. It is time to give them some meaning in the scheme of human experience. The fact that they are outside the normal or most common experience of men is no reason for ignoring them. They are no more outside it than were meteors outside the narrow theories of the astronomers. The fact that they find a place in that experience at all entitles them to articulation with the explanation which will reach them. They certainly suggest conclusions which widen our knowledge of the cosmos without conflicting with any but a narrowly dogmatic view of it. That wider view also is no more revolutionary in the field of psychology than are Roentgen rays, Hertzian waves, and radio-active substances in the field of physics. The results then summarize themselves in the possibility of the continuity of consciousness or human personality, with perhaps a number of adjunct capacities of mind which are not yet understood and whose meaning places them on the borderline of the two states of existence. This result may not revolutionize philosophy, but it will give that kind of assurance, if sufficiently proved, which enables the practical man and moralist to reconstruct his method of renovating the world in its ethical work. I cannot dwell upon this view of the matter, but I indicate it as the one important outcome which philosophy has generally tried to support until recent times, in order to elevate the spiritual ideals of the race. The substitution of scientific for philosophic method has de-

prived philosophic arguments on all questions of their former cogency and it remains for science to vindicate the ideals which philosophy held with faith. If we are going to control the vast multitude in a democracy we must be able to prove the value of personality, and that value will be enhanced in proportion to the place it occupies in the scheme of the cosmos. If it assigns it only an ephemeral importance we may expect man to look at the matter in this way as long as he is ethically influenced by cosmic considerations in the adoption of his ideals. If he finds that nature respects consciousness and the spiritual life by giving them permanence, as it does to matter and force, we may expect to have mental and moral influence of the most important type to direct and cheer conduct. But without these we shall have just the materialistic struggle for lower satisfactions which alarms so many earnest thinkers in our present social and political problems.

Now I recognize that the full claims of the psychical researchers have not been substantiated to the extent of making a large number of converts to them among men of the type of Huxley and Darwin, and I do not care to apologize for this in any way. But I would assert with much confidence that the phenomena are frequent enough and sufficiently authenticated to make it imperative that the philosopher and the psychologist should direct the investigation instead of following in the wake of it. We have a large task before us. The phenomena are exceedingly sporadic, and those that we can accredit with evidential importance are still more infrequent. We may have to collect for a century before we have done more than prepare the way for the right sort of experimentation and observation. We must not let the rush of modern life push us into hasty conclusions or to divert our interest from the phenomena because we do not discover the full meaning of the cosmos in one day or through one instance of suggestive facts. We have to exercise great patience and perseverance, and be content for a long time in merely collecting facts, or allegations of facts, waiting for the discovery of those characteristics in a collective whole which we cannot trust in the individual inci-

dent. The organization of the American Society for Psychical Research and the incorporation of the American Institute for Scientific Research, of which the Society is merely a Section, has been made to give better opportunities for the prosecution of this work and to articulate the study of the real or alleged supernormal with both normal and abnormal psychology. If all who have any appreciation of the functions of psychology and philosophy in the community will just sympathize and assist in various ways with this work they will not repent their interest or courage. We shall have to face an age and a press which knows only to make fun and indulge in ridicule of all serious things. Even the ministry finds it hard to be serious any longer. The infection of amusement in every field of activity and of contempt and ridicule has spread so that those who see the importance of this work must be able to abide their time, and as long as facts are on their side he will laugh best who laughs last.

The primary matter for us, however, is the recognition of a problem which is not without an unusual interest for the metaphysician, less perhaps for its solution than for its bearing and implications in connection with the larger significance of things. Next to this is the clear conception of the fact that it will require a long time and great patience to solve it. The connection between a spiritual and the material world, assuming that the former exists, is not so constant or so easy that we can make it either intelligible or assured by any superficial inquiry. It took physical science long to lay the foundations for its recent achievements, and it will take psychic research long to do even its preliminary work, and we have to obtain both means and method for conducting its investigations on a scale commensurate with the nature of the problem and with the difficulties which it must encounter.

Philosophy has had to live in the "dim religious light" of faith for the last century and to contend with science for its existence, but the facts which have been pouring into recognition from psychic research may enable it to appropriate the calcium light of science for conclusions which science has not been willing to admit. That affords an op-

portunity which cannot well be neglected. Tho much remains to be done and will require united efforts to attain, yet enough has been done to set physicists to thinking, pausing even before the facts in their own field which have shaken the old materialism and opened the way for *a priori* possibilities which psychic research may prove empirically to be facts. But in the fulfillment of that task the philosopher will have to act as a restraint on many popular passions and follies. If he had kept in touch with the real problems of common life he could the more easily have led the masses which are now driving him into the battle. Sir Oliver Lodge, a physicist, is in the front, and tho he does not approach the problem with the same equipment as does the metaphysician, the prevailing habit of giving confidence to physical science in its conquests, while it has ridiculed philosophy and theology alike, will give the philosopher a disadvantage if he does not assume his own rights, and hence I here plead the obligation of philosophy and psychology to see that they govern where they have hitherto only been following. I simply reiterate, therefore, in conclusion, the presence of sufficient authenticated material to render probable the existence of a wider horizon for human personality—a horizon which will enable the moralist and the political ruler alike to deal with the practical problems of life in a way which no materialist can do.

A REMARKABLE MEDIUMISTIC EXPERIENCE.

By Dr. J. F. Babcock.

INTRODUCTION.

The following paper is by a gentleman with whom I am personally acquainted. He is a dentist by profession, tho retired. The summary here printed is a brief report from the detailed record which is in our possession, and we hope some day to print it in the *Proceedings*. It will not appear evidential to those who demand proof of the supernormal, and it is not published here as evidence of any theory whatever.

The importance of the paper consists mainly in its illustrative character of phenomena having great psychological value, and if the future should show that these and similar phenomena belong to the class with which they claim to belong the interest in them will not be less for that reason, tho at present they may have no other interest than illustration of important psychological phenomena. They are at least illustrative of dramatic impersonation which do not represent the normal action of the author's consciousness.

The author some twenty years before these phenomena occurred had been a student of spiritualistic claims, and had exposed a number of frauds, tho he also witnessed enough of what seemed to him to be genuine to think favorably of a spiritistic hypothesis. He appreciates the scepticism which naturally interprets such instances as unconscious fabrication, tho he is at a loss to believe this even in phenomena like these that lack the primary credentials for a supernormal source. Witnesses of the gentleman's veracity and intelligence have been sufficient, and I think the paper will supply internal evidence of sufficient intelligence to make any outside inquiries on that point superfluous. The primary problem is his veracity, and my acquaintance with him and observation of some of his automatic writing, as well as the testimony of others, put that beyond the usual rights of scepticism. I have every reason to believe that no one need question the gentleman's integrity and veracity, whatever interpretation may be given the alleged phenomena. I have found the gentleman perfectly open-minded in regard to his own phenomena, tho desiring to have some other explanation of them than secondary personality.

JAMES H. HYSLOP.

The author published this account for private circulation and so concealed his identity. I retain that form here, tho he consents to the use of his real name.

Synopsis of a Remarkable Mediumistic Experience.

In the year 1882 a young professional man, then thirty-six years of age, whom, for the purposes of this recital, we will

designate by the name of Doctor Hunt, and who, previous to this year of 1882, had been a consistent opponent of everything Spiritualistic, was induced by a friend, in whose intelligence he had confidence, and under the pressure of unusual circumstances, to visit, by himself, and without previous appointment, a so-called medium: a farmer's wife of the highest reputation, and who made no public or professional pretensions of any sort whatever. The doctor called upon this lady fully resolved that he would conduct himself and his utterances in such a way as to neutralize any anticipated attempt at deception, but notwithstanding his precautions, his skepticism and his reticence, the interview with this personally unknown medium was fraught with developments of such a nature as to supply him with material that challenged his most thoughtful consideration.

Among many incidents of that visit he was informed by a purported spirit friend named Josie, and who, previous to her death, had been a cherished friend, that he was himself the possessor of mediumistic ability, and that, if he would take pencil and paper that night and place himself in a position to write, she would come and control his hand. Skeptical of any result, he did so and, after waiting for some time, he found in a faint way, much to his astonishment, that the "Josie's" assertion of the afternoon was, to some extent, a true one, since, while not conscious of contributing any voluntary assistance, but extremely suspicious of it, his hand was moved to write more or less of a wholly unimportant character; but, as time progressed, the control grew gradually stronger, and his hand was influenced to write freely upon many varied topics—as freely as a conversation between living friends might have been conducted. There were four of these asserted spirit controls, with all of whom Doctor Hunt had been upon intimate terms of friendship during their earthly existence, and their writing, in many instances, was of a most serious and exhaustive test character, because of what was written, and the doctor finally had no other recourse than to acknowledge and firmly believe in its spiritual origin, though, inconsistent as it was, he remained as skeptical as before in relation to all other spiritualistic

phenomena, save that involved in his own experience. Scarcely had this period arrived, however, when the writing abruptly ceased—cut short off, without the slightest preliminary warning of any sort or nature—and, for twenty-two years thereafter, not another spirit-inspired word could the doctor write. though, following the early period of this sudden cessation of his ability to write, he tried many times to bring about its renewal, and less frequently as time passed on, but he never permitted a whole year to elapse without devoting some brief portion of it to an attempt to regain his former ability, always, however, without the slightest resulting encouragement. Thus twenty-two years passed away, bringing Doctor Hunt, who had meantime retired from practice, to the age of fifty-nine. During this interval he had returned to his original skepticism—always barring his own former experience—and had avoided all intercourse with any and everything of a spiritualistic nature, content to let such matters take their own course, but cherishing his personal knowledge that the ability of a spirit, so called, to return to this life from beyond the grave, had been proven beyond all possibility of the least doubt in his own mind; that the question “If a man die shall he live again?” had been most emphatically answered in the affirmative, and with this knowledge he was willing to rest satisfied; a knowledge which he had never communicated to any, even at the time of the writing’s activity, save some three or four personal friends of a liberal scope of mind. Such was the condition of affairs when, in the closing days of the year 1904, Doctor Hunt was prostrated upon a bed of sickness necessitating the care of a trained nurse. As the period of convalescence lay heavily on his hands, it occurred to him that it would be a good opportunity to enter upon a patient and persistent effort to see if the former ability to write might be renewed, but for some time there were no results; the hand remaining passive and quiescent, even under the most ardent desire, and it was the doctor’s custom to spend an hour or more on each occasion with pencil in hand, resting on a pad of writing paper, when suddenly, upon one of these occasions, he became conscious of an unusual sensation in the pencil hand: a feeling of pres-

sure and attempt at propulsion of the pencil, which soon after resulted in an actual, well defined effort at writing, though it was wholly illegible.

At this time Doctor Hunt very much feared, so slow and uncertain was the movement, that his strong desire to re-acquire his former writing ability had involuntarily stimulated a personal attempt to succeed, though he was wholly unconscious that such was the case. However, no real cause existed for such skepticism, since a few more trials demonstrated beyond all question that his hand was again under control, even as it had been so many years previously, though its old perfection was much slower than formerly in maturing. During the course of the following several weeks practice the control—which purported to be that of “Josie,” one of the old 1882 quartette—had obtained a sufficient mastery over the doctor’s hand to write freely upon any topic desired, but as time passed on many things were written so unlike the “Josie” of the olden time, that Doctor Hunt was compelled to become suspicious that some other than “Josie” had assumed her name and was endeavoring to deceive him, and such was the ultimate development, since it soon transpired, through their own admissions, that two so-called spirits, a man and a woman, both of a depraved worldly life and nature, had conspired to try and deceive the doctor in every possible manner that a wolf might accomplish in sheep’s clothing. They clung to the use of “Josie’s” name and identity, until a climax was imminent in Doctor Hunt’s resolve to voluntarily abandon the writing permanently, since it had come to consist of a series of the most cunningly devised, and shrewdly developed, deceptions conceivable to human endeavor, to say nothing of their future life origin. In the earlier portion of the writing Doctor Hunt was almost awed at the fact alone of there being any writing at all, originated and controlled from such a source; and by the certainty of the fact that he possessed in himself the ability to communicate with the so-called dead.

This knowledge so impressed him, at this early period of the writing, that he failed to consider so very much about what was written, as that any writing existed at all, but, as

time passed, and the fact of the writing became an almost every day commonplace, that feeling of awe lessened, and he gave more attention to the extreme peculiarities of the substance of what his hand was being controlled to write. He would propose tests of various kinds, which were readily acquiesced in by the control, but which would invariably prove fruitless of result. Other spirit controls would be introduced by name, some of whom had been known by Hunt in this life, while others were unknown, but who, upon request, gave addresses, for the doctor to write to, as proof of their sincerity, but, when written to, the letters of inquiry were always returned stamped "Unknown," while those with whom the doctor had formerly been acquainted would write something so unworthy of them as to excite his strongest suspicion as to their proper identity.

Upon subsequently discussing these suspicions with the apparent "Josie" she would cunningly evade all discussion, or else tender some more or less plausible explanation. Doctor Hunt had for some time been coming to the conclusion that any spirit but that of "Josie" was the controller of his hand, and as a final test of sincerity—an ultimatum—proposed one of a decisive, but simple character, which was accepted by the control, with the advance understanding that, should it fail, Hunt would at once abandon all further attempt at writing. It did fail, and was meant to fail at the time of its acceptance, having been agreed to by the control, only as another opportunity of perpetrating an additional deception, which the control, as subsequent events amply proved, malignantly delighted in, but this proposed test, and the certainty that the doctor meant to voluntarily terminate all further writing, served to expose the whole character of the plot and conspiracy, (imagine such language as applicable to such a source) as entered into by a man and a woman spirit, whose only, subsequently confessed, motive was "to have a little fun with you." Upon the failure of the test last referred to, the male conspirator signed his name as "Edward J. Wantonness," thus meaning to convey the obvious impression that what had been written had been done through deliberate *wantonness*. Subsequently, however, he

asserted that his name was "Emmons," that he was a pugilist during life, and that he met death on the scaffold for a murder, committed in Kansas. The woman's name was given as Alice B. Wilson and who, as she afterwards confessed, had been doing the writing under the influence and control of "Emmons." During the conversation, i. e. writing, which ensued after these developments, "Emmons" acted the blackguard in every respect possible, and was informed by Doctor Hunt that he was "no gentleman!" a self obvious statement, but which after events proved that "Emmons" took deadly umbrage at. The doctor was at once disposed to instantly abandon the writing forever, but, realizing the overwhelming importance of the vital fact of a spirit's ability to return and intelligently communicate at all—regardless of the character of the communication—and all which such a fact involved, and which had been unmistakably verified as a fact time and time again, he hesitated to abruptly terminate the writing, and he finally decided that he would take some weeks to give the entire matter the careful consideration which was its due. At the end of three weeks, during which period he had made no endeavor to write further, Doctor Hunt had firmly decided to abandon the writing for good, since he could perceive no possible advantage to be derived from its continuance under such wickedly vicious controls, and upon the next attempt at writing, with "Alice" as the avowed control, he so informed her, and naturally supposed that such a decision would permanently end the whole affair, but she proceeded to express her great sorrow for all that had previously occurred; that she was sincerely repentant for the first time in her whole career, either worldly or spiritual; that "Emmons" had taken himself away for good; and that, if the doctor caused the writing to cease at that stage of the proceedings; just at the time when she had resolved to try and lead a different life, because events connected with the writing had so determined her, he would be "assuming a responsibility greater than he could possibly comprehend." Doctor Hunt believed that this was but a continuation of the former attempts at deception, and he informed her that he did not believe a

word of what she had written, but that in deference to her pleading, he would give her just one more trial, and accept the consequences; but it may as well be stated at this point, as later, that she fulfilled her every promise from that time on, giving ample evidence, as the writing progressed, that her professions of repentance and reform were sincere and genuine ones. At Doctor Hunt's request she undertook to write the history of her earth life, one of wickedness and suffering, without the slightest repentance at the time, only at the end to be shot by a jealous lover, in a New York saloon, though the wound was not necessarily a fatal one in itself. She was removed to Bellevue Hospital, but blood poisoning occurred, and there she died in the month of August, 1883, aged only twenty-two years. "When I awoke"—as she wrote—"the first thing that I became conscious of was the most magnificent singing that mortal ears ever listened to," and she then proceeds to tell of her entrance into the new life, and of the "spirit guide" who met her to conduct her to her future place of abode; of the scenes which she saw, and of her guide parting from her in a locality which she describes as "excelling in majestic beauty the most imaginative that the human mind can conceive." All of which was greatly to her astonishment. "Since my worldly life had been of so vile a character that I had fully expected to incur the punishment which the Bible and the preachers had led me to believe was my due," but she proceeds to say, her wild life on earth had so formed and permeated her nature that she found herself unhappy amid such unexpectedly beautiful surroundings, and left them "to seek an environment more in keeping with my worldly nature." She found it, but it "was too much like an actual Hell to suit even me," and she wandered on elsewhere.

Her narrative is most interesting and of considerable length, but during the writing of it that "Cutthroat Emmons," as she termed him, who is "as cruel as human suffering," as she at another time described him, would at frequent intervals, and without any preliminary warning, or stopping of the writing, take possession—as it were—of the pencil, and cunningly continue her narrative in a manner

to suit himself. In all such instances "Emmons" would, ere long, discover himself to Doctor Hunt, through the glaring incongruity of what he wrote, and the doctor would, in such cases, many times throw the pencil down in disgust and discouragement, despairing at even obtaining anything, through the writing, of a sufficiently compensatory character to justify its continuance. These incursions of interference by "Emmons," interspersed at times by the vilest and most brutal personal abuse of the doctor, became so unbearable and intolerable that he would, upon several occasions, have terminated the writing then and there, and was firmly determined upon doing so, but he was deterred from instant action by a desire to secure an opportunity of saying farewell to "Alice," something which he regarded as being justly her due, as she had conducted herself in a strictly conscientious and thoroughly honorable manner, ever since the period of her early promise and had always expressed herself as being as much chagrined and hurt as the doctor himself, by the utterly malignant course pursued by "Emmons," whom she claimed dominated her in our physical sense, since he would unexpectedly appear to her at such times of his interferences, and compel her to abdicate her own control and take possession himself. Although Doctor Hunt would be strong in his resolution to quit the writing permanently, when once he had secured the chance to say good-bye to "Alice," yet when it came, her almost pitiful pleadings to continue for her sake, and her sanguine assurances that "Emmons" would not again return, would cause his resolution to waver and he would consent to try "just once more."

At other times his resolution to abandon the writing would be vacated by the appearance of "Emmons" in the form of an apologist, with an expression of his sorrow for what he had said and done previously, and all because, as he averred, the doctor had at one time informed him that he was "no gentleman," and he would tender his promises to not interfere. He made several of these apologies, and after them, for a time, the writing, with the doctor's control, would proceed smoothly, when just as he began to entertain a hope that "Emmons" had

at last kept his word, he would re-appear as malicious and virulent as ever before, but patience finally ceased, with Hunt, to possess any virtue, and he made another attempt to have a final parting with Alice, which attempt, at her suggestion, resolved itself into a compromise that for three months there should be no further endeavor to write a single word, except that once each twenty-four hours Alice was to come and simply write her signature in such a mutually agreed upon manner that its peculiarity would be known to herself and the doctor, alone. This arrangement was made in order to frustrate any attempt which "Emmons" might make to act in her name, through an imitation of her ordinary signature. During this period of three months this plan was carefully observed, and although "Emmons" made several attempts to substitute himself, they were invariably exposed through his inability to write the signature of Alice in any but her usual style. This however, he was unaware of, but upon one occasion, near the close of the three months period, he was permitted to take the control, through curiosity, long enough to write "My animosity is satisfied. I wish the writing the best of luck, and that you may become a good medium. I shall never trouble you again," to which Doctor Hunt made a suitable audible reply, and the matter rested there. At the termination of the three months compromise, upon October 1st, 1905, the writing was resumed in a hopeful way, though the doctor's confidence in the promise of "Emmons" was of the weakest kind. For the first time there appeared to be an opportunity to secure some compensatory information through the presentation of questions, for answer, which Doctor Hunt had long before carefully prepared in writing, but which, because of the "Emmons" interferences, there had been no opportunity to present. Alice, upon being informed of the doctor's desire, willingly consented to reply to all the questions which might be offered to the "utmost of my ability," and the same are now in process of being presented and replied to by Alice, whose answers are of the intensest interest. "Emmons" has remained quiescent, save upon one occasion, when there was good reason for suspecting him of a design to interfere, and upon two other occasions

when he prevented Alice from getting control at all, though he made no attempt to substitute himself. However, in anticipation of such an event occurring, Doctor Hunt has gone through the form of a "good bye" with Alice, having explained to her his inflexible resolution to abandon, for good, all further attempt to continue the writing upon the very next effort by "Emmons" to interfere, a position which she most regretfully endorses, but with the assertion that "'Emmons,' when he realizes that you are fully determined to terminate the writing, if he interferes again, will never do so, as he has said himself that 'this writing must go on,' and he will not take the step that will cause its cessation." It is to be hoped that such will prove to be the result, indeed, but judging by all past experience, little confidence can be placed in an "Emmons" promise, and should he re-appear in any sort of an attempt at an interference with the free and untrameled pursuit of the writing between Alice and himself, the doctor will at once abandon all further effort to continue the writing. He will tolerate in himself no further procrastination or evasion, and is, for the first time, in a position beyond the effect of restraining mental influences, having arranged his farewell with Alice, to instantly terminate the writing for good should the necessity again present itself. Its abandonment will involve a bitter disappointment to Doctor Hunt, but the continued maintenance of his own self-respect demands that he shall inflexibly adhere to the resolution he has formed, but in the event of his being called upon to carry his resolution into effect through the return of this malignant *spirit degenerate*, where can the language be found expressive enough, comprehensive enough, bitter enough, to use in denunciation of this "Emmons," whose only design has been to render futile this wondrous gift of *direct communication between the living and the so-called dead*. Because of Doctor Hunt's extreme reluctance to encounter the obloquy and villification of the chronic skeptic—and even the clergy stand aghast at the temerity of any attempt to *prove* the truth of their own teachings and their own pulpit theories—he has thus far refrained from confiding his truly remarkable experience to any living person, save one, and that one a lady

friend. Such reticence surely precludes all evidence of any marked desire to render himself conspicuous, but he has forced himself to the conclusion that an issue of such tremendous human interest is not one which he can properly regard as a personal one, that the problem, "If a man die shall he live again?" a problem of all the world for countless ages; of many a mother weeping for her first born; of many a heart-broken father, mother, sister or brother, mourning for their loved ones gone before; and of many a coward loth to die, *solved in the affirmative*, is not solved for him alone, and its solution to be retained concealed in the recesses of his own brain. Hence this printed synopsis has been prepared—in lieu of a written letter—with the view of judiciously using it as an introductory means of securing the attention of one or more men of science, whose interest in matters of a psychical nature may induce them to wish to read and *study* the *original* MSS. or record of the happenings herein alluded to, and of which this recital, though somewhat extended, is but a brief "synopsis."

"Truth is mighty and must prevail," but Doctor Hunt asks in all sincerity, How? and yet it is as true as God reigns; as true as that the sun rises and sets; as true as that our earth revolves; that Doctor Hunt's hand has been controlled by some unseen power, to write upon a great variety of topics with which he was himself personally absolutely unfamiliar. This unseen power *calls itself* a Spirit of the Dead, and who, after searching investigation, shall say that it lies, or is mistaken?

And again Doctor Hunt asks, How can this astounding knowledge which he possesses; how can the absolute truth, mighty as it is, which has been revealed to him, be transferred to the comprehension of another? How?

[In a letter dated May 17th, 1907, Dr. Babcock writes the following, which may be regarded as an appendix to what has been published above.—Editor.]

"Because of the malicious action of the spirit "Emmons" in connection with the death of "Wade Fogg"—as the manuscript shows in full—I voluntarily abandoned all further

effort upon or about March 13th, 1906. I did not again make any attempt until January 3rd, 1907—when I hoped to obtain the control of “Alice” with “Emmons” eliminated. “Alice” ostensibly responded, but after enduring a most aggravating series of nightly obstructions to my effort to prove that the control was “Alice”—such as weak control, broken promises—constant postponements—and in fact all kinds of annoyances that could be devised with a plausible explanation, that would partly satisfy me and serve to keep me trying—altho always suspicious of the control—it finally developed that “Emmons” had got in his work again—that he had alone engineered the thing from the beginning, as he openly acknowledged it when his deceit was no longer possible, and again when he overwhelmed me with abuse and vileness. Of course I again abandoned it all (upon Jan. 31st, 1907) and so it has ended.”

EDITORIAL.

The Catholic Church and Psychic Research.

The newspapers recently reported certain statements about the lecture of Mr. J. Godfrey Raupert which it is desirable to have set right. The following is an authentic account of what Mr. Raupert did say, sent to me by Mr. Raupert himself. It is also important to say that we are personally acquainted with Mr. Raupert and know his personal views on the matters concerned. It is not necessary to go into details of what the papers said in misrepresentation of Mr. Raupert's statements and views, except in one instance. The *New York Times* went to the trouble to seek information from Rome and reported by cable a denial of Mr. Raupert's claim that he had the authority of the Pope. It was noticeable, however, that the *Times* denied nothing except that he had the authority to discuss “spirit photographs.” This

constructive limitation, without admitting what he did have authority to do, was calculated to leave the impression on the public that Mr. Raupert had no such authority to discuss any aspect of the question. The present statement of the matter was published in the *Catholic News* of May 25th, 1907, and was indorsed by Mr. Raupert in a letter to me stating that it contains "all the facts of the case." I may also say that two other high authorities in the Catholic Church have, in personal letters to me, confirmed Mr. Raupert's statements.

The importance of this lies entirely in what it signifies regarding the interest of those who are in a position to influence a large number of the human race. All of us know how slowly and conservatively the Catholic Church acts on all scientific questions, whether rightly or wrongly I am not implying in this statement, but only that the mere force of papal example in this matter will exercise a wide influence in demanding scientific attention to a subject which so many scientific men have ridiculed.

Mr. Raupert's Lecture Misrepresented.

"It is hardly necessary to state that the reports contained in the daily papers, respecting Mr. J. Godfrey Raupert and his lectures are, for the most part, gross misrepresentations. Mr. Raupert, while a member of the Anglican Church, came in touch with psychical phenomena a good many years ago, when unique and exceptional opportunities of studying the subject presented themselves to him. As a result of these long continued studies, he came to conclusions which have since been confirmed by high scientific authorities in all parts of the world. What these conclusions are has been very explicitly set forth in his well known work, 'Modern Spiritism, a Critical Examination of Its Phenomena, Character and Teaching in the Light of the Known Facts.'

"The best informed among psychical researchers have, as is well known, given it as their convictions—arrived at after many years of painstaking investigation—that the much disputed phenomena are in many instances objective in character and are governed by extraneous intelligences. Among

these researchers are men possessing an European reputation, such as Sir William Crookes, Profs. Alfred Russell Wallace, Sir Oliver Lodge, Prof. Barrett, etc. Quite recently Profs. Richet, of Paris, and Lombroso, of Italy, have joined their ranks. Some of these scientists have accepted the spiritistic theory in the narrower sense, that is, that the communicating intelligences are really the spirits of the dead, and that they are making the communications received the basis of a new system of Christian thought and philosophy.

"Mr. Raupert's studies have led him to the conclusion that this latter position is built up on a one-sided aspect of the matter, and that it cannot be maintained when all the facts at present known to us are taken into consideration. He is convinced, not only on the ground of his own observations, but on that of valuable documentary evidence, which, in the course of years has come into his possession, that a grave moral and physical danger lurks behind these psychical phenomena.

"In view of the rapid growth of spiritistic practices and doctrines, Mr. Raupert was invited some years ago by the late Cardinal Vaughan to lay his facts and views before the clergy of the Archdiocese of Westminster and the students of the ecclesiastical seminaries, so that they might be put in possession of that full and accurate knowledge of the subject which circumstances demanded. Mr. Raupert delivered lectures at different centres of theological education in England.

"When in Rome last year in connection with a charitable work in which he is deeply interested, Mr. Raupert happened to have a private audience with the Holy Father the day on which he was announced to deliver a lecture to the students of the English College. The Holy Father hearing about this, and a projected visit to the English speaking world being decided upon, he pointed out to him the opportunities thus offered of communicating the results of his researches to the Catholic clergy and students in the various countries to be visited, also urging the translation of his books into other languages.

"After lecturing in Australia, Mr. Raupert was invited, on his arrival in New York, to visit the diocesan seminary

and to tell the students all he knew of the subject and the present state of the controversy concerning it. He was also invited to deliver a lecture in New York to a mixed audience, composed, as he was told, of members of a private Catholic association. There was clearly, in the case of such a private gathering, no call for the presence of reporters and they were not admitted. Accounts, however, of what was supposed to have been said at this lecture, found their way into the daily papers, resulting in gross misrepresentation and in totally false impressions being left on the public mind.

"Catholic readers, however, should form no misconceptions on this subject. Mr. Raupert's views are too well known, both from his public writings, and from his lectures, to leave any doubt in any mind as to his attitude in the matter. It is hoped on a future occasion the substance of the lectures which he has delivered, may be given, from which it will be seen that his conclusions are quite in keeping with the uniform teachings of the Catholic Church, which, while admitting the reality of spiritistic phenomena, forbids her members to take any part in their production."

BOOK REVIEW.

The Psychic Riddle. By ISAAC K. FUNK, D. D., LL. D., &c.
Funk & Wagnalls Company, 1907.

In this little book, Dr. Funk has gathered together a number of psychic experiences of all kinds, combined in the oddest of fashions, and interspersed with religious and other ideas of the author. I do not mean by this to insinuate that Dr. Funk's book is anything but a very useful contribution to the subject; and it should be of much use in one way and another by soliciting the public's interest in the problem; by inviting them to join the A. S. P. R., by calling the attention of the press to the importance of the subject—in these ways the book is to be commended, and it may be said that parts of the book are fascinating reading. The chief drawback to the book is its lack of stability, or of *solidity*, if I may so express it,—in that it reads more like magazine

or newspaper material than the work of a scientific man and serious investigator. Still, that might be an advantage, after all, when the wider public is to be reached, since they do not seem to pay the attention to the more serious and heavier books which their scientific character would seem to demand and warrant. I turn, then, to a résumé of the book's contents.

The first two chapters of the book are devoted to general considerations and discussions of the evidence for the occurrence of psychic phenomena; answers to objections, and a number of reasons given why the subject should be investigated by scientific men—which arguments are pretty well known to the readers of this *Journal*. The next chapter—"Communications purporting to come from Dr. Richard Hodgson" should also be well known to all those who have followed the three articles on communications from Dr. Hodgson in the *Journal*—this chapter being devoted largely to a study of the same class of phenomena, reprints from the *Journal Reports*, etc. By far the most important chapter in the book is that devoted to "The Phenomena Known as Independent Voices"—this being an account of a number of séances with Mrs. Emily S. French, of Rochester, N. Y. In this chapter Dr. Funk describes a number of séances in which a loud, masculine voice spoke—apparently coming out of the air—when it would have been practically impossible, he asserts, for the medium to have produced the voice by any fraudulent means. The reports of these séances certainly make strange reading; yet, tho great care seems to have been exercised, they do not, for some reason, seem to carry conviction to the reader. Various possibilities seem to suggest themselves,—of such a nature as to render fraud at least conceivable. Thus, the author puts too much stress on the moral qualities of the medium, and too little upon the actual "tests" employed. Hence he slights the physical possibilities of the case—and it is only the *physical possibilities* we must take into account when considering the séances of professional mediums.

More convincing, to my mind, is the case of Mrs. Blake, reported by Dr. Funk, with statements and reports by Dr. Hyslop and Mr. David P. Abbott—whose critical attitude should be apparent to all those who have followed his excellent articles on slate-writing, which have been running through several issues of the *Journal*. The phenomena reported deserve the attention of all students of psychic problems.

The next chapter contains some accounts of clairvoyant, telepathic, and spiritistic phenomena of a miscellaneous character, including one very good and well recorded account of a reciprocal character, in which a physician, after falling into a state closely allied to trance, appears to a friend at a great distance, being seen and recognized by him,—at the same time that he himself saw

his friend in his natural surroundings, and what he was doing. The two men's letters, stating their respective experiences, crossed in the mails.

The last chapter deals with "Some things that seem proven and some things that seem not proven," and contains a very instructive account of Dr. Funk's experience in attempting to identify a "spirit," which alternately affirmed and denied it had communicated through certain mediums, on certain occasions, and gave other contradictory evidence of an amusing nature. Dr. J. M. Peebles also reported (Appendix B.) a case coming under his own observation of very like nature. Other Appendices give résumés of Dr. Hyslop's recent experiments; Prof. Lombroso's conversion to spiritism, and a letter of Camille Flammarion, stating his continued belief in the supernatural.

HEREWARD CARRINGTON.

INTERNATIONAL PSYCHICAL CLUB.

There has recently been founded in England an "International Club for Psychical Research," the object of which is to consolidate the efforts of various workers in psychical research throughout the civilized world, and to study the "psychical, spiritistic and spiritual interests of society." It is proposed that lectures be given regularly, and a bulletin of the proceedings published, also regularly. Up to the end of this year, the fees are to be five dollars entrance fee, and five dollars per annum; after this year, ten dollars per annum. Details of the Club can be obtained by all desirous of joining, by writing to the Editor: *The Annals of Psychical Science*, 110 St. Martin's Lane, London, W. C., England.

Most assuredly, we wish our co-workers every success in their undertaking, and can only hope that their enterprise may prove all and more than its founders hope. Much will depend upon the spirit in which the investigations are carried on; since support from eminent men can hardly be expected if a dignified and cautious attitude be not maintained. We shall look for their publications and the results of their work with keen interest.

H. C.

TREASURER'S REPORT.

The following is the Treasurer's Report for the quarter beginning March 4th and ending June 4th:

Receipts.

Grant from the American Institute.....\$3,000.00

Disbursements.

Publications	\$1,018.84
Investigations	510.70
Salaries	650.00
Typewriting machines (2).....	130.00
Stamps	114.70
Printing	19.25
Letter Files and Indexes.....	17.30
Sundries	53.68

Total\$2,514.47

The grants made to the Secretary of the Society amount to \$5,800, and only \$5,400 of this sum have been drawn out. The total expenses for the three quarters from September last have been \$5,789.77, the difference between this and the amount drawn out of the bank being the Secretary's own contribution to the expenses.

The following shows the comparison between Receipts from membership and sales of publications, and Expenses:

Receipts from membership fees.....	\$1,290.00
Receipts from sale of publications.....	46.20
Total	\$1,336.20
Total expenses	\$2,514.47
Expenses over receipts.....	\$1,178.27

These facts show clearly the need of a largely increased membership or an endowment. The work has already reached a point where it would require \$20,000 a year to provide for it. No attention can be paid to the investigations necessary until the funds have been obtained.

JAMES H. HYSLOP,
Secretary and Treasurer.

ADDITIONAL MEMBERS.**Fellows.**

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White, J. A., 257 Lincoln Ave., Youngstown, Ohio.
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Total number of Fellows, Members and Associates (June, 1907)	582
Additional Members.....	49
Total	631

JOURNAL

OF THE

American Society for Psychical Research

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SOUL AND BODY.

By J. Arthur Hill.

The unsolved problem of the relation of the soul to the body is a hardy perennial which bids fair to last as long as the related terms. In spite of the investigations of the best minds during some thousands of years, the problem is almost as far from solution as ever. The widest differences of opinion have existed, and continue still to exist: the ancient who compared the soul to a player performing with a lute (the body) is paralleled by many a modern religious thinker; while the Epicurean and Lucretian idea of the generation of the universe from a fortuitous concourse of atoms may be considered as finding its equivalent in the atheistic monism of Professor Ernst Haeckel. Still, though these parallelisms exist to some extent, it can hardly be doubted that *some* advance has been made; and this advance has been entirely due to the psychologists. It was only when metaphysicians began to turn their attention more particularly to the nature of knowledge and of the knowing faculty, that important discoveries were made; and in this connection the names of Hume, Kant, Hamilton, and the two Mills, stand out in bold relief. We know now that "absolute" knowledge is impossible. We have learnt that we cannot jump out of our own skin. "What strength of sinew, or athletic

states of our nervous centres. This is a perversion of language; sensations are *states of consciousness*, not states of matter. (Mill's *System of Logic* Bk. I, Chap. III, par. 4.) If I have pain, the sensation or feeling of pain is a *mental* fact; and though it is doubtless accompanied or preceded by some change in my nervous centres, it is not *identical* with such change. The sensation is a mental fact. Later on (p. 65), we find Dr. Binet contradicting his assertion that sensation is a state of nervous centres, by saying "My personal opinion is that sensation is of a mixed nature. It is psychical in so far as it implies an act of consciousness, and physical otherwise." Again, what is my nervous system, and what are my nervous centres? I infer that I possess these things, from my knowledge of other human beings' nervous centres, which I have gained in dissecting them or in reading physiological or anatomical text-books. In any case, my knowledge of my nervous centres has been gained by inference from sensations. I have no direct sensations from those centres—i. e., I cannot dissect, see, and handle my own brain—but I infer that they are *possibilities* of sensation. And if my nervous centres are no more than inferred possibilities of sensation, it is obviously absurd to say that sensations are states of those centres; for the proposition is equivalent to the ludicrous statement that my sensations are states of inferred possibilities of sensation. It is surprising that a psychologist of Dr. Binet's eminence should have allowed himself—perhaps through hasty work—to be betrayed into such a serious confusion.

Now as to the second part of the sentence. We are told that sensation has an exciting cause, which is unknown to us, and which we may call the *X* of matter. This seems to contradict former assertions, in which we were assured that all we know of external nature is our sensations. It appears now, that—in order, no doubt, to dodge the bogey of subjective idealism which Dr. Binet perceives to be heaving in sight—our knowledge of the outer world is *not* limited to our sensations, as we were assured was the case. It appears that we know the existence of a *cause* of those sensations—but, not knowing its nature, we call it *X*. Here we approach

perilously near to Spencer's Unknowable; in fact, Dr. Binet sometimes uses the term (p. 25) even with the orthodox capital U which has stuck in the throat of so many Spencerians. And the Unknowable has been shown to be a self-contradictory term. Moreover, we cannot predicate Existence, pure and simple, of anything. An existential judgment is possible only when we have grounds for other judgments as well. If we know that something exists, we always know more of it than its mere existence. We know something about it—some of its qualities—or we should not be able to attribute existence to it. Is not then an unknown X, of which we know nothing except that it exists, as self-contradictory a term as the famous Unknowable itself? Dr. Binet would have been wiser to define Matter as Permanent Possibilities of Sensation (*Mill's Examination of Sir William Hamilton's Philosophy*, Chap. XI) and to fall back on intuitive belief (*System of Logic*, Book I, Chap. III, par. 7), instead of bringing in an unknown but existent X as cause of sensations. It would perhaps have been better still to refrain from accounting for sensation at all. No doubt the fear of being driven into Berkeley's position (in which the cause of sensation is God) was responsible for this other serious mistake. And, as a matter of fact, Dr. Binet appears to be aware of the weakness of the position. For, in discussing the difficulty of matter existing unperceived—which is the bugbear of the idealism which asserts that *esse* is *percipi*—he alleges that such existence is "a necessary postulate of science and practical life." (p. 122.) This is an abandonment of the X whose existence is known; and it amounts to giving up the problem as insoluble, from the metaphysician's point of view. And if knowledge of this metaphysical something is impossible; and if we are to fall back on the supposed necessities of practical life as justifying the postulate of its existence; it is not very clear how Dr. Binet could logically object to Berkeley's postulate of God as being this X—for such a postulate is extremely useful in practical life, and has much to recommend it.

There is, however, much that is admirable in Dr. Binet's book. The arguments against Materialism are very telling,

and are, indeed, quite fatal to that theory. If matter—the brain included—is nothing for us except sensation, it is obviously absurd to say that the brain produces thought; for, translated into accurate language, this would be to say that certain sensations—or rather inferred—possible sensations—produced all other sensations. And the proposition that certain possibilities of sensation produce all actual sensations, though it may be very true, is certainly not very explanatory or illuminating. And even if matter is something more than sensation—if there is an unknown *X* behind phenomena—materialism is still destroyed all the same, for the ultimate source of consciousness must be declared to be unknown; moreover, if there is a *noumenon* behind the phenomenal brain, that brain in a sense is not mortal, and the individual need not perish when the phenomenal brain dies. Thus, in any case, materialism as a doctrine asserting the necessary connection of mind and phenomenal brain, is clearly and indubitably false.

The remaining doctrine to be examined is that of psychophysical parallelism. To this theory Dr. Binet gives in his adhesion; though he admits that it is not without its difficulties, which, however,—in his opinion—are not absolutely fatal to it. Matter has been shown to be, for us, nothing but sensations, or states of mind. Mind, on the other hand, cannot be proved to consist of anything except “acts of consciousness;” for, as Hume pointed out, we can never catch the mind devoid of content—it is always ideas that we perceive. Dr. Binet, not content with denying the existence of both matter and mind, even goes so far as to deny the existence of the “subject,” (p.264) which would seem to carry with it the logical necessity of utter philosophical scepticism, with its outcome of complete pessimism. For if no subject exist, neither does any object; and the whole pageantry of our experience is the most baseless fabric of illusion—the unreal hallucination of a non-existent lunatic! But we will return to this later on; at present we are considering psychophysical parallelism. Matter and mind, it appears, are not real existences, yet there are undoubtedly facts which we call mental, and facts which we call material. It seems therefore

possible to treat these two classes of facts separately; to consider mental and material phenomena as existing in two parallel chains. Suppose someone treads on my toe; certain physical, and possibly chemical, changes occur in the nerves, and a current carries vibrations to the brain; whence, in turn, there issues a back-wash of vibrations which, speeding along the motor nerves, result in the withdrawal of my toe from the locality of danger. These are physical or material facts. Concomitantly with them—or immediately subsequent to the first vibrations set up—I experience a feeling of pain. This is a mental fact. Why the two orders of fact occurred together we do not know. We have no right to assume a Leibnitzian pre-established harmony, for that involves further difficulties; we simply do not know. This is the doctrine of psycho-physical parallelism upheld by Bain in the book already mentioned, and, *faute de mieux*, seems to be the theory to which Dr. Binet inclines. But, as he himself shows, it contains the gravest difficulties—difficulties which seem to render it absolutely unsatisfactory as a philosophic answer to the question at issue.

For, when we consider this parallelism, we find that the parallel chains are not really distinguishable. They do not exist apart from each other, any more than did Mind and Matter, the reality of which Dr. Binet denies with such remarkable *sang froid*. The facts which I call material, when nerve-vibrations are set up in my crushed toe, are not really material, but mental. They are inferred from what I know of matter, which—as we have seen—is nothing for us but sensation, which is a mental state. The foot of the man who has stamped on my toe, though I call it physical fact, is not really provable to be anything more than a mental fact; it consists of sensations in my mind. The foot of the man in question, the physical changes in my nerves, and the backward movement of my own damaged extremity into a situation of greater safety, are as much mental as the feeling of pain which I experience concomitantly. It is true that I regard the former as somehow outside of me, and the pain only *inside* of me—that other people can see the foot, etc., but cannot feel my pain—but this is merely the result of habit,

or of our constitution. We cannot give a philosophical reason for thus dichotomising the unity of our experience. It is an arbitrary distinction. All physical facts are in the last resort mental—at least in so far as they are, or can be, known to us. And even if the parallelist demurs to such a sweeping statement; if he affirms that there is *something* in physical facts which is not mental, the addition of which unknown something differentiates these facts from the *purely* mental; he still cannot deny that in every physical fact there is at least a mental element more or less, for without such element the fact would not be a fact to us at all. And if he admits this, the distinctness of the parallel chains is destroyed. The physical and the psychical have merged, and we cannot disentangle them. The doctrine of psycho-physical parallelism is, then, not a philosophical doctrine at all. The distinction between the two chains of facts is purely arbitrary, like the distinction between physics and chemistry; it is useful as facilitating psychological and physiological study, in the same way as the distinction between physics and chemistry; both consider the same objects to a great extent, but they consider different *aspects* of those objects. And to this end it is useful to make arbitrary distinctions, excluding irrelevant aspects, narrowing the area of observation, and making abstraction of the desired elements. But we must not allow ourselves to be deceived into thinking that we are explaining ultimates in so doing. Chemistry and physics do not explain the ultimate nature of matter; still less, if possible, does the doctrine of psycho-physical parallelism explain psychical and physical phenomena. It is simply a mode of abstraction, for purposes of study; it does not explain anything. And one cannot help thinking that if Dr. Binet, after pushing his inquiries to the last verge, had rested there while he asked himself what postulates seemed necessary, proof of anything being unavailable (instead of falling back on “practical necessities” in such a hurry), he would have renounced the parallelist doctrine, however “purified.” For indeed, his own arguments suffice not only to “scotch”—which he admitted—but also to kill it.

And where, we may now ask, is the root-error, the radical

vice, of this mode of thought? We seem to have assisted at the execution, successively, of Matter, Mind, and even material and mental phenomena. There is nothing left. The universe has been reduced not only to Chaos, but to Nonentity. And this is absurd, not only to the plain man, but also to the philosopher. Where, then, is the flaw? The answer is—in the refusal to postulate a Self. Without postulating a Self, a Subject, philosophy is impossible. We cannot prove our own experience, for to prove something is to support it with something that is better known; and nothing is better known to us than ourselves, our own existence. This, therefore, is incapable of proof. It is given in our own experience. It is a matter of *immediate* knowledge. In all inquiry, we must start out from the postulate of the reality of the Self. It must be the basis of any system. The world must be interpreted on the basis and analogy of our own existence. And even those who try to deny the reality of the Self, do not succeed in their attempt to do without it; for the denial is an act, an act implies an actor, and an actor, in order to act, must first *be*. In fact, language cannot be used without implying the self's existence; for Thought cannot exist without a Thinker, and language is crystallized thought. When Dr. Binet says that "the mind is the act of consciousness; it is not a subject which has consciousness," (p. 264) he is changing the terminology, but is not getting rid of the thing. The mind may be nothing but an act; but if so, who or what is the actor? There cannot be an act without an actor; and, accordingly, Dr. Binet brings back the notion of mind under the name of consciousness. It is possible to juggle thus with language to an indefinite extent; but we cannot get behind the reality of the self. It is quite true that there can be no object without subject, and no subject without object; they are correlative terms. But the total Being which I call myself, and which I know only partially, may be above the subject-object relation. There can be no husbands without wives, and no wives without husbands; the terms are correlative, like subject and object. But men and women may and do exist who are neither husbands nor wives. The subject-object aspect covers experience as we know it (as the

husband-wife aspect would cover humanity if all men and women were married) but it does not follow that this aspect covers all existence, or that it is the highest possible aspect in which existence can be regarded. But for our present experience the subject-object aspect is certainly the highest—or the most fundamental, shall we say—which we can attain to. Postulating the reality of the Self, the universe of experience falls into order. Knowledge comes to the self by its interaction with Matter—we must bear in mind that the distinction between the self and phenomenal matter is logical, not real—and by its interaction with other Selves or Minds. The ultimate reality which interacts with us, educating us, spiritualizing us, is God. The world-process is a process of education, of which we can as yet see the End only dimly. There is no reason to suppose, and every reason to doubt, that at death the self, which manifested through that portion of matter which we call the body, is annihilated. Its experience may well enough continue, in other forms. We have seen that matter cannot be said to produce consciousness, though in our present experience it seems to be inevitably linked therewith; consequently, the consciousness which we inferred as manifesting through our friend's "body" need not have ceased to exist when that body becomes what we call dead. I can conceive my own consciousness continuing to exist after my body's destruction; I certainly cannot conceive myself existing otherwise than as a subject, but it is not necessary to try. My experience may be of objects, as it is now; but those objects may be different. I may have a body of some other kind through which to function. Anyhow, I do not feel so completely at home in the coarse "vesture of decay" which I now inhabit, as to have any difficulty in imagining myself as tenant of a different and better one. And the whole trend of evolution as known to us in our present experience is strongly in favor of some such notion, even if we leave aside the actual evidence which exists for the hypothesis of survival. In a word, the postulates of God and a future life are satisfactory, and more philosophically justifiable, than the halting agnosticism of the doctrine of psycho-phy-

sical parallelism. For, as we have remarked, this doctrine has for its logical terminus the abysses of philosophical scepticism—which is much more than *religious* scepticism—and utter, despairing pessimism. The mind that halts in this agnosticism can only do so by refusing to follow out its premises to the conclusions which are involved. It must decide that the best thing to do is just to rub along without thinking, making the best of a bad job. “*Travaillons sans raisonner,*” said Voltaire, “*c’est le seul moyen de rendre la vie supportable.*”

But though we may have the misfortune to differ from Dr. Binet on the points specified, this will by no means blind us to the merits of the book under discussion. Its sincerity of purpose, its lucid argument, its dispassionate and undogmatic style—pure light without heat—are sufficient passport to the goodwill of every earnest student; and the sincere hope may be expressed that this translation will be read very widely by the large public to which this useful series makes its appeal.

*Wensley Bank, Thornton,
Bradford, England.*

SPIRIT SLATE-WRITING AND BILLET TESTS.

By David P. Abbott.

THIRD ARTICLE.

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X.

I shall next describe a slate trick sold by certain dealers. It is a very excellent trick and is used by many of the very best performers of the present day. I know a professional medium using it very successfully. I happened to meet him; and in the course of certain discussions over trickery resorted to by certain mediums, I made mention of this trick, and even performed it for him, afterwards explaining it to him. I soon heard of his performing a slate test which answers the description of this one, and with which he was so successful that he received almost a column notice in the “*Progressive Thinker*” of May 26th, 1906.

I may incidentally mention that prior to my discussion of the

subject with him, he gave no slate writing tests. In fact, when I first met him, he made no claims to mediumistic powers, but merely acted as manager for his wife who was a medium. I also happened to explain a billet test to him, wherein the spectators write questions on thin cards, addressing them to spirits and then sealing them in envelopes. They are taken to the operator, who is placed with them under a large cloth cover and enveloped in perfect darkness. The operator reads them by holding a small electric flash light behind the envelopes in the darkness. The envelopes are rendered transparent in this manner, and the writing can be easily read.

I soon thereafter heard of his working this trick in a public hall, going into a trance, lying on a table, being covered with a large drape and in absolute darkness. The billets were placed under the cover with him, and he gave the tests, handing out each envelope unopened as he answered the question it contained. The audience was greatly impressed with this seance. I shall now describe the slate trick.

The performer enters with three slates. The subject is seated in a chair but the operator or medium remains standing. The operator now lays the three slates on a table close at hand. He picks up the top slate, which is free of all writing, and washes and dries it on both sides; then holding it to the eyes of the subject, asks him if the slate is perfectly clean, exhibiting both sides to his view. It is a fact so evident that the subject thinks everything honest, and, in fact, does not look for trickery.

The operator now asks the subject to take this slate in his right hand and hold it. This the subject does, and is of course at liberty to thoroughly examine the slate, which for that reason he seldom does. If he should do so there is no harm done, for the slate is without preparation.

The operator then takes the next slate from the table, cleans and exhibits it in the same manner, and finally requests the subject to hold this slate in his left hand. This the subject does. The operator now takes up the remaining slate and thoroughly cleans and exhibits both sides of it to the spectator. Then taking two of the slates, he places two sides of them together right under the eyes of the sitter, calling his attention to the fact that no writing is on either.

The operator now ties the two slates together and gives them to the subject to hold in his lap, and asks the subject to place his handkerchief on them. Next the operator takes a silk foulard or ordinary muffler, and asks the subject to wrap the remaining slate in this, to place it on top of the other two slates, and to place his hands on the same. This is done and the operator takes care thereafter, in no way to go near or touch the slates. Meanwhile he talks on the proper subject for a time, and then

directs the subject to open and examine the slates. When the subject does so, he finds a long spirit message completely covering one side of one of the slates.

If in any manner it has been possible for the operator to have previously become acquainted with any of the history of the subject, this message may be from a departed friend or relative, in which case the effect on the subject is very great.

What are the moves that escape the notice of the subject? In what way has the operator accomplished this illusion? First there are certain moves that escape the notice of the subject, and are forgotten simply because they are accomplished in a perfectly natural manner. Also there is a secret about one of the slates. It is of the style known as a "flap slate." Such a slate is an ordinary one, except there is a loose piece of slate called a "flap" which fits neatly into the frame of the slate. When the flap is in position the slate appears to the sight as an ordinary slate, and any message written on the surface of the slate proper under this flap, can not be seen. The flap fits loosely enough that if the slate be turned over it will fall out and expose the concealed message. There are many trick slates, but the "flap slate" is the best, and the one most generally used. It can be used in a number of different ways.

This slate, with the message prepared upon it and signed, and the flap in position over it, is situated at the bottom of the three slates. The performer places these three slates on a small table or chair when he enters as stated at first. He cleans and exhibits the first two slates and gives them to the subject to hold as already described. Now he next cleans and exhibits the third slate, using care to grasp it with his fingers so that the flap does not drop out. He turns both sides of it to the subject for inspection who, after having so thoroughly examined the others, is by this time tired of the repetition of such close examination where nothing can be discovered, and is therefore more ready to look and be satisfied.

The performer now takes from the subject's hand one of the other slates and places it on top of the slate in his own hand. It must be remembered that the slate in the operator's hand is flap side up and in a horizontal position. He places the side edge of the unprepared slate on the side edge of the flap slate, one being at right angles to the other, and then he calls attention to the fact that there is no writing between the two slates. He next closes the slates.

Now here comes the natural move that escapes the subject and is forgotten afterwards. The operator appears to be examining the edges of the two slates to see if they fit neatly; and in doing so he looks toward the window or other light, and holds the two slates to this light edgewise as if he were peering be-

tween them to see if they fit. As he brings up the slates to peer through them he merely turns them forward and over towards his eyes and peers through.

This move attracts less attention, if the operator first tilts the right edge of the slates downward, and apparently inspects the left edge of them as if looking to see if they fit neatly. He should then immediately bring them to a horizontal position, tilt up the end furthest from himself, inspect it an instant and then elevate the lower ends towards a window or light and peer through. In this manner the moves seem natural, and if executed rapidly attract no notice.

This turn of course brings the flap slate to the top and the flap falls from it quietly into the unprepared slate. As the performer looks through these slates he remarks that they do not seem to fit properly; and, suiting his action to the word, he lowers his hands with the slates to the table, leaving the lower or unprepared slate, now containing the flap, on the table. Remark- ing, "Let me try that one," he takes the remaining slate from the subject, quickly placing his slate on top of it. As he does all this he, of course, does not expose the lower side of the slate in his hands to the view of the subject, because it contains the mes- sage. He holds this slate slightly tilted so that the message side is away from the subject.

As he takes this second slate from the subject, he places his slate on top of it and peers through between them quickly, re- marking that they fit better; and then taking a long piece of tape he quickly ties and binds these two slates. He now places them on the subject's lap. Taking a small piece of chalk or slate pencil which he has apparently forgotten, he slips the top slate at one corner slightly to one side, and drops the chalk into the lower slate, slipping the top one back into position. He now asks the subject to place his handkerchief over the slates and his hands on the same. This employs him and keeps his attention from the third slate on the table which now contains the dis- carded flap. This slate appears to the eyes as merely an ordi- nary one, although it contains this flap.

The operator next picks up this third slate, and apparently looking for something, asks the subject, "Where did I place the silk muffler?" As there was no silk muffler brought out, this surprises the subject and takes his attention; the operator then remarks, "I guess I forgot it," and steps through the folding doors to get it. *He of course carries the third slate, with the flap in it, with him.* When out of sight he drops the flap into a drawer, and quickly returning with the silk muffler and third slate, starts to wrap up this slate; but changing his mind he requests the subject to wrap it up, place it on top of the others, and then to place his palms on the same. This gives the subject ample

opportunity to examine this third slate, and he soon forgets that the operator carried it out of the room for an instant. Of course the message will be found on the top slate of the two that were tied together, and the others never have anything on them.

By this time the subject has forgotten the little move where the operator laid down one slate on the table, and took the other from him, tying them together.

As I perform this trick, I usually perform it for a company as a conjuring trick. I cause a selected word and its definition in a dictionary held by a spectator, to appear on the slate in chalk writing.

The manner in which I force the selection of the proper word is this: I first bring from a table in the adjoining parlor a pack of cards which resemble playing cards on their backs, but on the face of each they have only different printed numbers. I exhibit these and return them to the table.

As I do this I of course exchange them for another pack made up of cards bearing only two numbers; that is, half of the cards bear one number, and half of them another number. Let us suppose these numbers are 38 and 42. I arrange the pack previous to the trick with these two numbers alternately, so that if the pack be cut or separated at any point, the next two cards will be cards bearing the numbers 38 and 42. I leave this pack in view on the table, and the spectators think it the pack they have just examined.

I now return with a velvet bag on the end of a stick or long handle, and ask some one to take from this bag a number of small wooden discs, and to read and call off the numbers printed on each and then to return them to the bag. This is done, and each is seen to bear a different number. Now reaching this bag to some one else, I request him to draw a single disc from this bag and retain the same, but not to look at it. This is done and he of course draws one with the number on it that I desire, for the reason that the bag on the end of the stick is double; that is, it has a partition in it forming two compartments.

The stick or handle is of japanned tin, and is hollow, containing a piston operated by a spring from a window curtain roller. This piston is a wire, and it extends beyond the handle, through a seam in the top of the cloth partition in the bag; and this part is bent in a half circle, the same as the sides of the upper edge of the bag.

When I bring on the bag, I have the partition on one side, so that the compartment containing the discs made up of different numbers is open. After a spectator examines a handful of discs, returning them, I release the pressure I am exerting on the rear end of the handle, allowing the piston to revolve; and it thus opens the compartment wherein all the discs are of a

single number, and at the same time closes the other compartment. The person drawing the disc can only draw the number desired, as all the discs in this compartment bear the same number.

This number indicates the number of the correct word on the page. I next bring forward the pack of substituted number cards, and asking some spectator to cut them, I next ask him to select the two left on top. I return the others to a drawer, and ask him to add up the two numbers on the selected cards and give the result. This sum indicates which page in the dictionary the third spectator, who holds it, shall select. The paraphernalia for this trick can be obtained from any of the conjuring depots.

I shall here describe how to prepare the slates for this experiment. I go to a store with a good supply of slates, take a piece of stiff pasteboard and cut it to fit nicely into the bevel of the frame of some good slate which I wish to use. I then try this pasteboard flap in other slates until I find one in which this flap fits nicely on either side of the slate. I lay this one aside for my purpose and select another, making three that have frames which are uniform in size on both sides, and which are all the same in size, measuring within the bevel of the frames. These frames should also be perfectly square at the corners inside the bevel. As the slates in stock vary in size, this careful selection is necessary. I use slates seven by nine inches inside the bevel for this trick, which is the most suitable size. I also select slates with true or level surfaces.

I next select a slate with a true surface, but as thin as possible. I use the slate in this to make the loose slate flap. I mark the slate portion around next the frame with a knife, then saw away the frame. I next take a saw such as is used in sawing metal, and saw away the edges of the flap at the mark I have made. I now try this flap in one of the slates; and if it be too tight, I remedy by use of a file. I also bevel the edges of this flap for half an inch, so that when it is placed in the frame of one of the slates, the slate will appear nearly natural by showing some of the bevel of the frame on that side.

It is quite necessary to select slates with as deep a bevel to the frames as possible; and if the flap be too thick, it is necessary to grind it thinner with a stone, and then smooth it up with a smooth stone or a block and some fine powder.

I prefer padded slates, but select those on which the cloth binding is not too wide; as I desire the slates to rest closely together when I turn them, so that the flap will not have far to fall; and so it will be more certain to fall within the frame of the lower slate.

XI.

I shall here describe another trick, where only a double or hinged slate is used. I will give both the explanation and effect together. I select for this a double or hinged slate, size five by seven, and prepare a flap to fit in one side of one of the slates. It makes no difference whether it fits any of the other sides or not. I bevel this flap on one side only, as but one side of it ever shows. I paste a sheet of newspaper on the side that is not beveled. This must be trimmed off very accurately and well glued to the flap with library paste.

I prepare the message with a soapstone pencil or a piece of chalk, and cover it with the flap. The slate now appears perfectly natural. I seat my subject at a table on which is scattered some newspapers. The table should be large enough for these papers to be in two piles. One of the piles usually has only one paper in it which is opened out on the table. This is farthest from the sitter. The other papers are directly in front of him.

The message is on the outside of one of the two slates making the double slate, with the flap over the message, so that it appears as an ordinary slate. I grasp this slate in my left hand with my fingers on the flap side, and my thumb on the opposite side. The hinged edge of the slates is the edge that is in my hand. I hold the back of my left hand facing the sitter, who is at my right hand, seated at the table.

I exhibit this flap side of the slate to him, calling his attention to the fact that it is free from writing. I also rub a dry handkerchief over it as if making this fact doubly sure. I instantly turn my hand exhibiting the other side to his view, and likewise calling his attention to the fact of its freedom from writing. I now lay the slate flat on the newspaper under my left hand flap side down, just as I am holding it. As I do this I slightly pull up my sleeves as if they annoy me, and as if this were why I have just laid the slate down. Of course, when the slate is laid down in this position, the flap drops instantly on the newspaper; and afterwards, when the slate is lifted up, it remains on the paper. It will not be noticed at all, having the sheet of paper pasted to its upper surface, if the attention of the subject is not directed to this paper, but is kept instead on the slate as it is being handled.

I instantly remark, "Of course, you desire to see the inside of these slates also;" and suiting the action to the word, I carelessly lift the upper slate with my left hand grasping it by the edge nearest the spectator. This is the edge opposite the cloth hinge; so that as I lift this edge up, the slates assume a vertical position, opening out and hanging suspended below my hand.

The inside of the two slates are thus exposed to the view of the subject, and are seen to be free from writing. I take my right hand and quickly grasp the lower slate, closing it up under the upper one, which at the same time I lower to a horizontal position.

This folds the two slates together or closes them, by folding in the direction away from the sitter; so that what were before the inside surfaces of the slates are now the outside, and the hinged edge now faces the subject. The message is now inside the slates on the upper surface of the lower one.

I now grasp both slates with my left hand, and I take a rubber band from my pocket with my right hand and quickly snap it around them. I give the slate to the spectator and say, "Place them on the table with your palms on them—I will remove these papers which are in the way." As I say this I lift the pile of papers from in front of him; and as he places the slate on the table, I place these papers on top of the other paper on which rests the invisible flap. I lift this paper up now with the others, and take them all containing the discarded flap, and quickly remove them from view.

Meanwhile I instruct the sitter how to hold his palms, and I instantly return and direct the seance. In due time he finds the message. This trick is excellent if worked carefully and not too slowly. If used in the daylight, too strong a light should be avoided; although I have no trouble anywhere, because I always keep absolute control of the subject's attention, which is the most vital part of any trick.

XII.

I shall next describe a trick known to the "profession" as "Independent Paper Writing." A number of small tablets of scratch paper are brought out. The size that I generally use is about four by five inches. The subject is requested to select a sheet of paper from any of the tablets, which he does. Meanwhile the operator brings to the table two slates about the size of seven by nine inches inside measure.

The operator requests the subject to place his sheet of paper on one of the slates, which he does. There is no writing on the slates, which fact the subject can see. The other slate is now placed on top of the one with the sheet of blank paper. The edges of the slates are made even, and the slates held for a time on the head of the medium in view of the sitter. In due time the slates are separated and the paper is found to be covered with a message on both sides. The writing is in pencil or ink, according to the pleasure of the operator.

If the subject has previously been induced to write his ques-

tions and retain the same, this message answers them in detail and is signed by the name of the spirit to whom they were addressed.

There are many means of securing knowledge of questions written secretly. Some of the best I am unable to give in this article, as I am under a contract with the dealer from whom I purchased the same to maintain secrecy in regard to the method. Farther on, however, I shall give a method which is most generally used by professional mediums all over the country. In fact, most of the mediums that I have met, use it, to my certain knowledge.

I shall now explain the slate part of the "Independent Paper Writing." The slates are selected from bound slates, just as the three slates were selected for the first "flap slate" trick. One of these contains a flap but it is not a slate flap. It is what is known as a "silicate slate flap." These are very light and about as thick as pasteboard. Procured from some dealers they are a little too dark to exactly match the slate in color, but I have generally been able to procure exactly the proper shade from George L. Williams & Co., 7145 Champlain Avenue, Chicago, Illinois.

In the prepared slate which I lay upon the table, and upon which the subject is to place the blank sheet of paper, in a similar sheet of paper under the flap. The message is, of course, written on this paper in advance. As the flap is over it, nothing can be seen and the slate appears merely as an ordinary one. Most generally I take the sheet of paper from my subject with the tips of my fingers and place it on this slate. I then lay the other slate, which I exhibit to the spectator, on top of this one. I even up the edges, and then grasp the two slates by their edges tightly and bring them on top of my head for a time. This move naturally turns the slates over, and of course the flap drops quietly into the lower slate. Meanwhile I address the subject in the proper manner; and when I take the slates down, lowering them to the table, I leave the slate that is next my head underneath the other one. I lift off the top slate and hand the subject the slip of paper, which he sees at the first glance is covered with writing. The effect is very great.

The subject immediately begins to read the message with such interest, that I have ample opportunity to take the slate containing the flap in my left hand, and while the subject reads the message aloud (which I direct him to do), I step through a door to a drawer to get some article; and, of course, I drop the flap and concealed slip of blank paper into the drawer, but keep the slate still in my hand as I return to the subject. I then lay this slate on the table while I inspect the message.

This is really one of the most effective of tricks and is very

easy to perform. The operator should select slates that are well matched and should procure a "flap" of the desired color. The flaps are very cheap.

Sometimes I tear a corner from a slip of paper containing the message. When I do this I conceal it between the ends of my fingers; and when the subject gives me his selected sheet of paper, I tear a similar corner from it. I apparently hand this last corner to the subject with the request that he retain it. Of course, I give him the corner torn from the message slip instead, and conceal the last corner torn off in its place.

After the message is produced and read, I remind the subject to see if this corner fits his slip of paper. Worked as a conjuring trick, this last effect adds some improvement to the trick; but I am not so sure that it adds to the effect if given as a genuine phenomena; for tearing off the corner reminds one of conjuring tricks, and thus suggests the idea of trickery.

However, I generally tear off this small corner so that on one side of it, there is a portion of one of the words of the message. In this case, instead of giving this corner to the subject to hold, I lay it on the table writing side down, and request him to place his finger on it. Finding a part of one of the words on this corner gives the idea that this writing was done while he held it. This adds more mystery to the effect.

XIII.

The trick described here is most suitable for platform production. The performer takes a single slate in his hand and a piece of chalk in the other hand. He exhibits one side of the slate to the audience, saying, "Side one." As he does this he makes a large figure "one" on that side of the slate. He then turns the slate; and saying, "Side two," makes a large figure "two" on that side of the slate. He next steps to a chair or table, and taking a damp cloth, washes off first one side and then the other. He immediately sets the slate in full view of the spectators in a vertical position, so that one side faces the spectators and the other side is of course hidden from view. He leans it against any object that may be convenient, usually against a chair or table leg with one edge resting on the floor. In a short time he lifts the slate, exhibiting the rear surface on which is written a message in chalk writing.

The secret of this trick is again a slate flap. The message is prepared and the flap in place. The performer grasps the slate so as to hold the flap in position, and exhibits and marks the two sides of the slate. He now steps to a table or chair to get a piece of damp cloth; and as he washes "side one" of the slate, he rests the lower edge of the slate on the table or chair. As he

does this he tilts the slate backwards slightly. He next turns the slate so that "side two" faces the audience; and as he washes this side, he releases his hold on the flap on the rear of the slate, and allows it to drop on the table or chair.

If a chair be used, a newspaper is in place spread out on its seat; and a piece of newspaper is also pasted on what will be the upper side of the flap, after it be dropped on the newspaper. If instead of a chair a table be used, and if it have a dark or slate-colored cover, no newspaper need be used on either the table or flap. However, the newspaper can be used when using a table if the performer so desire, or the slate can be cleaned and then taken to the paper to be wrapped up. In this case, the performer merely places the slate on the newspaper flap side down, remarking that he will wrap it up; then as if suddenly changing his mind, he remarks, "No, I will stand it here where you can all watch it, instead." He then places the slate in the vertical position before described; but of course uses care not to expose the rear side of the slate containing the message.

Some performers prefer to have the table top covered with velvet or felt and a piece of the same material glued on what will be the upper side of the flap after it be dropped on the table.

This trick makes an excellent conjuring trick, if a single word in a book be chosen and then made to appear on the slate in chalk writing. In this case I first prepare the slate, and after thoroughly washing both sides, place it on the platform as I have described.

I now take two books not alike, and descend to the spectators, giving one of them to some spectator to hold. Next I give a card to a second spectator and ask him to insert it in the end of the remaining book which I still hold. I ask him to let it protrude from between the leaves about a half inch. I tell him to place it between any of the leaves he may desire. When he has done so, I step to another spectator and request him to open the book at the position occupied by the card, and to call aloud the page that it marks.

I step to this third spectator, a slight distance away, and before I reach him I ask him if he will assist me. As I ask this I start towards him. All eyes are turned toward him as I direct my attention to him, and of course at this instant I turn the book in my hands end for end. In the other end of the book a duplicate card has previously been placed at the page I desire; and as I approach him my fingers secretly press the second spectator's card entirely into the book. The third spectator, of course, opens the book at the position marked by the duplicate card.

As soon as he reads aloud the number of the selected page on his right (which I request him to do) I ask the spectator

holding the other book to open it at the page chosen, and to read aloud the bottom word, which is of course the word prepared on the back of the slate. If the performer can procure a book which somewhere within it has two consecutive pages on which the bottom words are the same he can have some spectator choose whether the page selected shall be the right one or the left one. This should be done before the book containing the cards is opened.

If such book can not be procured, then the operator can simply ask the spectator opening the first book to read aloud the page number on his right. He should then turn to the person holding the second book and request him to turn to that page and read aloud the bottom word. As soon as the word is read aloud, the performer takes both books, runs to the stage, and turning over the slate exhibits the word. The slate is passed down for inspection.

Another method can be used for forcing the choice, say the right-hand page, of the two pages where the duplicate card is located. When the third spectator opens the book at the card, the performer turns to another spectator and asks, "Which page will YOU take, the right or left?" If the spectator choose the right page, the performer directs the person holding the book to read aloud this page number. If, however, the person should take the left page, the performer then remarks in a natural manner to the person holding the book, "He chooses the left so YOU will have to choose the right." This seems perfectly natural to the audience, and the person holding the book is then directed to read aloud the number of "his page."

If the operator prefer, he can, when the spectator first opens the book, stand directly in front of him and grasp the two sides of the book with his two hands. He can then ask, "Which shall I take, the right or left page?" If some one replies, "The right," the operator asks the person holding the book to read aloud the number of the page on his right; but if the left be chosen, the operator says, "Read aloud the page number on my left." In either case the page is the same. If when asking the question, "Which shall I take, the right or left page?" the operator emphasizes the word "right" slightly, and then pause a mere instant before rapidly continuing the question, the "right" will almost invariably be chosen.

I consider this slate trick as the best one for stage work that I have seen. It is very simple, and the simplest tricks are always the best and most difficult of detection. After the message is produced and the slate sent out for inspection, the operator piles some discarded articles on the discarded flap and removes all together.

One operator, when performing this trick in a parlor, previously takes from the shelves of the library some new book that has never been opened, and of the style that opens rather stiffly. He selects the page he desires, and proceeds to open the book up widely at this page. After this, the book will naturally open at this place. He is careful not to open it widely elsewhere.

He now selects two playing cards from duplicate packs, the cards being duplicates of each other, and places one secretly in this book where it has been opened. When ready to perform, he takes one of the packs of cards, and takes a card from it apparently at random. This card is really the duplicate of the one in the book. The performer gives this card to a spectator, and asks him to push it into the book between the leaves at any position he may select, pushing it entirely out of sight. This is done. Now without any change whatever, the performer presents this book to a second spectator to open at the card and call out the page. As he does this the book naturally falls open at the place where the first card was concealed, and where the glue used in binding the book has been broken. The card being there, and being apparently a mere playing card selected at random from a pack, lends a color of genuineness to the performance.

Another operator, when performing this slate trick, causes the sum of a number of figures to appear on the slate instead of a word or message. He accomplishes this as follows: He writes a horizontal row of three figures on the front fly leaf of some book. Under this row of three figures he writes in different hands, two or three other rows and draws a line below them as if ready to add them up.

When performing, he takes this book; and opening it at the BACK fly leaf, he requests a spectator to write a horizontal row of three figures, each figure to be his own choice. When this is done he takes the book, and in the same manner has another spectator write three figures under these. He continues this until there are as many horizontal rows of figures as he has prepared on the front fly leaf.

He now requests the last writer to draw a line under all of the figures; and then, taking the book, he passes it to still another spectator, with a request that he add the figures carefully and announce their sum verbally. Of course, when he gives this book to the last spectator, he opens it at the front fly leaf (having previously allowed the book to close), and the last spectator adds up the figures written by the operator and whose sum is on the prepared slate.

Some performers produce this same result by having the spectators write on a card, and thus exchanging the card; but the method with the book is the better, as it is perfectly evident

that the book is not exchanged. This adds to the after-effect of the trick.

I am acquainted with a performer who uses two slates instead of one when performing this trick. He first cleans the unprepared slate on both sides, showing the spectators that both sides are clean. He then gives this slate to a spectator to hold. He next cleans the slate containing the flap, resting one edge on a newspaper spread on a table—while he washes each side. Of course, he allows the flap to drop onto the paper from behind the slate while cleaning the second side of the slate. Having newspaper pasted on one side of the flap, it can not be seen when on the paper.

He immediately advances to the spectator who holds the first slate, and says, "I will tie them together." As he does this he carries the slate with the message writing side down, so that no one can see it; and quickly placing this slate on top of the other one, he ties the two together and leaves them in the possession of the spectator to be held.

I know of another performer who uses three slates in this trick, and gets an answer to a question which some one asks aloud. Certain words in the answer are written in colors such as the spectator may choose. His assistant behind the scenes has the third slate with the flap; and when the operator gets some spectator to ask the question, the assistant immediately writes the answer and lays the flap over it. The operator at the time asks some spectator to designate which words in the answer shall be in certain colors, and if the fifth, seventh, etc., be chosen, the assistant writes these words with colored crayons.

The assistant now after laying the flap over the message, places the slate between the leaves of a newspaper, flap side up. This paper he quietly lays upon a table on the stage unobserved. While this is being done, the performer has taken the two unprepared slates down to the spectators and had them thoroughly examined. This has taken the attention of the spectators so that no one has observed the assistant enter and leave the stage.

The operator now returns to the stage; and stepping to this table, he lays one slate on the table behind the paper and starts to place the edge of his other slate on the front part of the table while he numbers and cleans the sides. The newspaper appears to be in his way; so with his left hand he draws it backwards on the table over the first slate laid down; and then, resting the other slate on the table, numbers its two sides with a piece of chalk. He now cleans both sides thoroughly and stands this slate edge-wise on the floor against a chair. He next apparently draws from under the newspaper on the table the other slate. In reality, he draws out the prepared slate with the flap in position from between the leaves of the newspaper.

He now numbers both sides of this slate, standing it edge-wise on the newspaper and showing each side as he does so. He next cleans the flap side thoroughly; and then turns the slate to clean the other side, and while so doing allows the flap to fall from behind the slate upon the newspaper. Having newspaper pasted on its upper surface as in the previous cases, it can not be seen.

As soon as the second or unprepared side is clean, the operator places this slate in front of the one on the floor and lifts both together, ties them securely, and passes them to the audience to be held for a time. In due time the spectators untie them, finding the message answering the spoken question. The designated words are in the chosen colors which makes the effect very great.

The credit for the invention of this last fine trick, belongs to a magician, Mr. Edward Benedict, of Minneapolis, Minn.

(To be continued.)

EDITORIAL.

Newspaper Stories.

An important scientific principle and lesson may be enforced by a few observations on newspaper stories which often interest psychic researchers. They are stories which fail to be verified upon inquiry. Premising what I may say of some instances I may note that a few years ago I made it a habit to write inquiries all over the United States regarding stories of remarkable phenomena of all kinds, including striking cases of animal intelligence. It will be interesting to remark that, during that period, I was never able to ascertain the truth of any but two incidents. The reply almost invariably was that there was no foundation for the story. I was prepared to expect this by my experience in Baltimore when in Johns Hopkins University. I boarded with two newspaper reporters and learned from them the habits of newspaper editors. I was told, and it was illustrated by actual experiences on the part of these reporters, that when the editor did not have material enough to fill up the paper

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he asked reporters to write some story, and they often had to set about fabricating incidents to fill space. One of these fabrications was a story about a woman who had a great deal of trouble finding an address in Baltimore after the changing of the numbers on the streets, this having taken place while I was there. In these days of fiction it is easy to invent plausible stories. Such inventions regarding alleged supernormal phenomena would not occur until there was an interest in them. But they apparently occur frequently enough when the editor wants something to excite sensational interest, and even when they report a truth it is so buried in lying that it is often not worth the pains of inquiry to ascertain the grain of wheat in the chaff.

With this introductory incident I may call attention to some concrete instances which have come into my possession. Dr. Richard Hodgson had the habit in his work of keeping everything that came into his office for record, even the letters of inquiry that were returned undelivered. I have fifty-three such letters put into my hands since his death. They were inquiries of persons named in newspaper stories regarding alleged coincidental experiences such as dreams, death apparitions, clairvoyance, etc. If they had been verified the incidents would have been extremely valuable as evidence of the supernormal. But the letters being uncalled for or undelivered suggests fabrication of the stories concerned. It is possible that the reporters, if they did not invent the incident outright, made the usual mistakes of that craft about the facts and the names concerned, and tho that apology has to be admitted as possible it does not diminish the scientific reproach which such stories have to suffer. They simply illustrate the impossibility of attaching the slightest value to anything we see in print until it can be vouched for by persons whose integrity can be established. That of newspaper editors cannot be admitted without an investigation equal to that necessary to establish the trustworthiness of personal experiences.

Let me give an instance of the methods by which newspaper editors make up their news. I give it in the very words of an editor himself.

The editor of the *Chicago Tribune* had published in the columns of that paper a story to the effect that a Mrs. Sarah Garity of Los Angeles, California, had frequently experienced coincidental dreams in connection with deaths in her family. The story was circumstantial and detailed. Dr. Hodgson made inquiry of him for the truth of the story and the editor replied as follows:

"The article about Mrs. Sarah Garity was obtained from a Los Angeles writer who never before contributed to the *Tribune*, and whose name I do not recall. I have seen the same article in other papers, and do not doubt you will be able to obtain her address by writing to the postmaster in that city."

Inquiry in that city failed to get any trace of the person named. It is possible that the whole story was fabricated by a reporter to make a few dollars. Papers may publish such things as incidents that come to them and without pretending to vouch for them, as is precisely the policy of editors. But the public must not assume that it is dealing with fact when it reads anything in the papers. Nothing that a paper ever says has any other value to-day than as a reason for inquiry, and if they are not more careful and judicious in the selection of stories than they now are, there will be no reason to believe or even to investigate their allegations. This conduct on their part has made it doubly expensive to ascertain the truth and excuses the most scrutinizing scepticism regarding any statement whatever purporting to illustrate the supernormal. The evidential problem becomes greatly complicated by newspaper carelessness.

Another illustration of this matter is found in a series of "ghost" and other stories published in the *New York Globe* during the spring of 1905. I have a collection of 135 of these. Only twelve answered inquiries regarding their experiences and three letters were returned undelivered. An interesting feature of the series is the fact that the editor offered \$5 for the best ghost story for the week, a prize that might induce many a fabrication. If the same number of persons had been as careful to record and report their experiences at the time to some one qualified to collect and in-

investigate them they might have proved of scientific value. But newspapers that offer \$5 for such stories are a poor resort for educating the public on the supernormal.

Another case was subjected to investigation by myself recently. An account of a vision by a lady of the killing of her brother was published by a western paper. It represented the events as having taken place on a ranch. My inquiries resulted in the statement that there were no ranches in that locality and that the story had come in from Wyoming without any credentials, so far as could be ascertained.

Another illustration is the following. A story was widely published to the effect that a certain gentleman had hypnotized himself and could not awaken from his sleep and finally that he died from the effects of self-hypnosis. Such a statement was calculated to impress readers with the conviction that hypnotism was very dangerous. Curious to know what the real facts in the case were I made inquiries, and the following letter is the reply, illustrating once more that no reliance whatever can be placed on such stories. It is especially important to make the correction because of the damage which such statements are calculated to produce on the general public.

Southbridge, Mass., May 23rd, 1907.

Mr. James H. Hyslop:

Dear Sir:—Mr. Andrew H. Simpson, whose case you inquire about, died of tumor of brain, probably glioma. At first the diagnosis lay between hemorrhage and tumor, but as the case developed we could by exclusion reach a reasonably sure diagnosis of tumor, and that glioma rather than sarcoma or carcinoma. I am sorry that we could not verify it by an autopsy, but the family has been annoyed by so much unpleasant notoriety that they would not allow it.

The whole story of hypnotism was a fake, pure and simple, the finished product of yellow journalism, and was published again after repeated denials of its truthfulness.

Yours truly,

W. G. REED, M. D.

Illustrations of similar and worse fabrications will be apparent to every reader of the papers, and it will continue so long as the public prefers fiction to fact.

INCIDENTS.

The Society assumes no responsibility for anything published under this head, and no indorsement is implied except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

[The two following cases represent coincidental dreams which seem to be well authenticated. As the letters indicate they were first addressed to the Editor of *The Woman's Home Companion* who had published some articles purporting to have been written by myself, but which were the production of a writer for that journal who represented the articles as mine in response to a request of the Editor that I be asked to write them. The Editor of the *Companion* sent the correspondence to me, and I made investigations regarding it with results that speak for themselves. What the explanation may be may be left to readers. The dreams are undoubtedly coincidental and would be referable to telepathy by some and perhaps complicated by clairvoyance in the estimation of others. But I am not concerned with pressing any theoretical explanation. They are both associated with the deaths of certain persons. The connecting link for telepathy is not apparent, nor is it important that it should be sought in isolated instances like these. We have to be content with the evidence that some connection existed.—Editor.]

DREAM.

Arthur T. Vance, Editor of *Woman's Home Companion*:

Dear Sir:—I was greatly interested in Prof. Hyslop's "Ghost Stories from Real Life" in the September number of the

Woman's Home Companion, and I want to tell you of two peculiar occurrences in my own experience. The first is this. My husband is a physician, and about three years ago Dr. A. A. L——, of this city, was leaving for a two weeks' vacation and left my husband in charge of his patients. Among them was a Mr. G——, sick with an incurable disease. Now I never saw the man or knew anything about him, but one night in my sleep I seemed to go down Beaver Street where he lived up the steps of a house, and into a room where a family, to me unknown, were sobbing around an apparently dying man. I saw a woman go to the phone, and in a short time my husband came in the room and examined Mr. G——, altho I did not know who he was, and told the family he had already been dead about fifteen minutes. I found myself sitting bolt upright in bed drenched with perspiration. I at once awakened my husband and told him of the dream, described the house, room, people, sick man, etc., and he at once said, "Why that is Mr. G——." In about ten minutes after this the telephone rang, and on answering it my husband said it was a call to come to G——'s at once as he seemed unconscious and they thought he was dying. My husband told me of it, and I said to him as he was dressing, "He will be dead when you get there," and sure enough, when he reached the house Mr. G—— had been dead about fifteen minutes. Now tell me, what was this?

Two years ago my cousin William P——, aged 21, died from tuberculosis of the spine. From childhood up the deepest affection had existed between us, and the fact of our both being passionately fond of music drew us even closer together, though we were two hundred miles apart, he in Tottenville, N. Y., and I here in ——_. In March 1901 he was stricken with this spinal trouble. He was organist of Brighton Heights Reformed Church, Staten Island, and clerk in the First National Bank at St. George and the thoughts of giving up both these positions caused him great mental distress. In May they sent for me to come on, thinking perhaps I could cheer him up. I found him greatly depressed, as he told me he knew he would never get well again. His favorite piece was Braga's "Angel Serenade," and this I used to play for him daily and it always seemed to calm him. I came home in June 1901, and when I left him he was bent over, supporting himself with two canes. As I said "good-bye" he said to me—"When you see me again I will be straight, not bent over like this." "God grant it," I replied. From this time he grew steadily worse, and in November took his bed. He often used to long for me, and especially to hear me play, but on account of his distressing appearance they would not send for me, as I had recently been very ill. He died March 29th, 1902, and the night before he died was very restless, as his suffering

was intense. He longed to hear me play "Angel Serenade." On the evening of March 28th I was lying on a couch in my library, thinking of him, when his hands (I saw them distinctly) took mine and led me to the piano. I at once began to play "Angel Serenade," and his hands followed mine all through the notes till I became hysterical, and had to stop playing.

Now comes the strange part. His mother tells me he kept wishing to hear me play and suddenly he became very quiet and his fingers seemed to be playing upon a piano. All at once he gave a great sigh and said "How beautiful" and dropped into a comotose condition from which he never awakened. I, in the meantime, had gone up to my room and taking my Bible sat down and read. With the exception of my child of four, asleep in his crib, and a little pet dog, I was all alone. There was a small sewing room opening off of my room and in its doorway was hung a pair of dark blue curtains. I read steadily for some time when suddenly I heard footsteps in the sewing room and a draught of icy air came from between the blue curtains. The little dog raised his head and began to whine and then crawled under my chair. I looked up and there between the blue curtains stood my cousin, straight and tall as he had been before his illness, with outstretched hands and a most heavenly smile upon his face. I stared at him spellbound for a few minutes and as the clock struck nine he vanished. Just then our door bell rang and I went to the door to receive a telegram saying "Willie died at eight. Come at once." My mother tells me when he died his expression was one of intense suffering, but in about an hour's time it strangely changed to a beautiful smile, which he still had when I next saw him in his coffin, and which he had had when he appeared to me in the doorway. If you decide to publish these strange experiences, will you please suppress names and places which are authentic. I have told these stories to several people and they attribute them to overwrought nerves or imagination.

Yours very sincerely,

(MRS.) M. L. B.

James H. Hyslop:

Dear Sir:—I received your letter of June 26th, this morning, and at last my husband has consented to answer the questions contained in your letter of May 22nd. The persons to whom I told the circumstances of the experience connected with my cousin's death, were a colored man, Charles Henderson, no longer in our employ, and the house maid, Miss Hattie M——, who now resides somewhere in Philadelpia. My husband has very little faith in such experiences, in fact laughs at them and as a rule inquires "What did you eat to have such dreams?" so I do not know what answer he may have written to your questions,

but whatever they may be I hope they are satisfactory and that the incident and correspondence are now closed.

Yours sincerely,

June 27th, 1906.

E. G. B.

June 27th, 1906.

My dear Sir:—Replying to the questions in your letter to my wife, of May 22nd, I have to say that the remarkable experiences referred to occurred just as she relates them.

With respect to the G—— incident she could have had no possible interest or concern, not knowing the man nor ever having seen him. He was not even a patient of mine. I was in attendance only because of the absence of the regular family physician.

In the second incident pertaining to her cousin's death, I recall distinctly, as in the first incident, finding her sitting at the piano, pale and dazed, as if in a trance, from which I had to arouse her, and upon questioning her, she related her experience. All this occurred before the telegram came, announcing the death and the incident was related by her to our housekeeper, who now lives in Philadelphia, and to Mr. J. H. S——, of this city.

I can offer no satisfactory explanation for the above occurrences.

Yours very truly,

M. L. B.

St. Louis, Mo., Sept. 6th, 1905.

Editor "Woman's Home Companion,"

Dear Sir:—Professor Hyslop's article on "Ghost Stories from Real Life" in the September issue of your magazine, interested me greatly. Not because I know anything of Psychology except in a general way, nor because I am a spiritualist, which I am not, nor have I ever considered myself superstitious, but because of several inexplicable experiences; and your invitation to relate anything one may have had or heard along this line is my excuse for writing. An experience of very recent date, brought the matter more prominently to my mind, and next month's article by Prof. Hyslop, may explain it somewhat to me.

Some two weeks ago I had a very restless night, but toward morning fell into a troubled sleep, when I dreamed of my mother (who lives in N. Y. State) weeping violently, and of my efforts to comfort her. I awakened and sleep left me. The next day or two I was depressed and related my dream both to my husband and next door neighbor.

This took place on Wednesday morning and on Friday following I received a letter from my sister telling me that on Monday my mother had received word of the severe illness of her only sister, my aunt, living in Connecticut. She left at once for her bedside, reaching there Thursday P. M., and at 4 o'clock Wednes-

day morning my aunt passed away, the very time or thereabouts that I had had my dream.

I would hardly know just how to class such an experience, whether as telepathy or what, but I am firmly convinced it is not of the things you mention as "utterly inexplicable on ordinary grounds."

Another incident along a little different line was experienced by a friend of mine, whose reputation for truth and veracity is unquestioned. Her husband is a railroad engineer, and he started out on his usual run one afternoon, expecting to return late the next afternoon. He did not come as expected, the afternoon and evening passing and his wife finally concluded to retire. She had fallen into her first sleep when she was awakened by hearing her name called twice in rapid succession. Never thinking but that it was her husband at the door she hastened down stairs to open it. He was not there. She went to another door with the same result and feeling so sure of his being there and thinking he was hiding in the shrubbery to tease her, she called his name and no response. Coming back into the house she glanced at the clock and saw that it was ten minutes of eleven and she then went up stairs to bed again.

The next morning, after her household duties had been attended to, she went down town, and on her way noticed a group of railroad men, several of whom she knew, engaged in animated conversation. One of them came to her and said, "Did you know that your husband was in a wreck last night, but don't be alarmed, he is all right." She was greatly agitated and went on down to the dispatcher's office to get further particulars. She found it was as her friend had stated, there had been a wreck and a bad smash up of cars, but her husband and his fireman had jumped and escaped almost miraculously with but slight injuries and they would both be at home at two o'clock. On arriving home and relating their experiences the fireman said, "Now that it is all over, I have to laugh when I think of you (the engineer) for the only thing you said just as you jumped was, 'Belle, Belle!'" (his wife's name). His wife looked up and said, "and what time was it?" Her husband replied, "My watch stopped from the force of the jar I gave it at a quarter to eleven." My friend rarely tells this, as people have laughed, and said, "only an hallucination"—but she, like myself, believes it was truly an instance of communication of thought between minds fully in sympathy.

Pardon this lengthy epistle, and my only excuse for so encroaching on a busy man's time, is my interest in your publication and your invitation to relate instances of this character.

Yours very sincerely,

C—— H. G——.

I made inquiries regarding the dates of the dream and the death and Mrs. G's reply is that the date of both was August 16th, 1905. The issue of *The Woman's Home Companion* to which reference was made was for September of the same year. The husband confirms the incident and Mrs. G's statement that she told it before any knowledge of the death of her aunt. The reader will also remark a similar confirmation by Mrs. B.

The husband of Mrs. G. sends the following confirmation of her statements regarding the incident.

I can corroborate the statement of Mrs. G. in reference to her relating the incident mentioned before having received news of the death of her aunt.

Yours truly,
D. B. G.

James H. Hyslop:

My dear Sir:—Your letter of September 12th received. In reply will say, that I distinctly recall Mrs. G——'s remarkable dream and of her telling me of it before the death of her aunt. It seemed to worry her, and she talked to me of it, expecting to bring her bad tidings.

She talked of the news of her aunt's death, some time after, when it occurred. I cannot state how long a period elapsed between the dream and the death but several weeks I should judge.

Yours sincerely,
Mary E. B——.

Sept. 28th, 1906.

[The following experience is by a lady whom I know personally and was written out in response to my request after hearing it *viva voce*. It is interesting as showing an appeal to the sense of smell to produce the effect which may be explained in any way the reader prefers. The repetition of the experience gives it an unusual interest.—Editor.]

November 26th, 1906.

My dear son, 19 years old, was lying on his death bed. Quick consumption was the cause. In the room stood a small vase filled with violets, which I had brought several times during the day to his bedside, to let him smell their sweetness. "I am so tired and sleepy, and yet sleep will not come," said, or rather whispered he, for his voice was gone and once more I brought him the violets. This time he whispered, "They are so sweet, I shall

only raise violets when I am well." He did not know that he was passing away; yet a very little while after this he closed his eyes to this earthly light. I laid the violets on his breast, and there they were when he was laid in his grave. This was early in March and it seemed natural, when spring came and violets were brought to the house, that my thoughts should turn to the memory of him, whose last words had been "They are so sweet." In the month of August of the same year I was alone in my room, sewing, when all at once, first a faint and then a very pronounced odor of violets filled the room—there certainly were no violets anywhere, it was not the season to have them around—what was it—Charlie is here, something said within me and just then my remaining son, who had been upstairs in a little den, wherein the boys had always done their studying, came down and said, "Mother, have you any violets here? Just now it smelled so strong of them in my room, it was so nice." "So Charlie has been with you also?" I could not refrain from saying—but now it had all gone, just as if it had come with a presence and gone with that presence. Every now and then, at long intervals, this fragrance of violets would thus suddenly be with us, and whosoever happened to be here just then, would smell it, and know it to be violets. Then for some years there were no violets to come to us in that way, and my oldest son had married, and brought his wife home here. Sometimes I would speak of it, that the violets, Charlie, had not been with us for a long time, and my son's wife would smile sceptically and plainly intimate that it was all imagination. One day, however, she had just come in from out of doors—I myself was in the kitchen seeing to dinner—when I heard her say in the next room, "Have you any violets hidden somewhere?" and when I stepped into the room, where she, and also my son, who had just come in, were standing in wonder and oh, the sweetness of it! a basket full of violets could not have filled the room with that fragrance more completely than it was now filled,—no violets being there. We stood and marveled, but I knew in truth that Charlie had come again. Since we could not see him, this was surely a beautiful way for him to impress us with his presence. This is the last time it happened.

E——— K———.

My daughter-in-law will corroborate my statement, so far as she is concerned in the matter, if it is necessary. I have, however, stated things exactly as it happened.

—————Dec. 7th, 1906.

Prof. James H. Hyslop:

Dear Sir:—Received your letter of Dec. 1st and will answer here some of the questions you asked me. The incense incident

occurred on Sunday, June 4th, 1905. I had tried very hard to believe that it was possible that the very strong smell of this incense was coming through the air from some Catholic Church, but when I reasoned that the nearest church was six blocks away, and that in all the thirty-seven years that we have lived in this home, there had never even the faintest waft of incense come from that church, I discarded this thought and it was then that it suggested itself to me, if it could be that my cousin had died. My son Charles died on the 29th of February, 1884. The first time the violet scent was strongly defined, was in August of the same year, then during the following winter—I could not give any exact date—it occurred three times then not again for some years. The last time—this was when my son's wife first perceived it—was in November of 1894, and never before had the whole room seemed to be filled so completely. My son and wife are now and have always since their marriage been living with me in this house, no separate address. My son has been very unwell this past summer, with symptoms of nervous prostration, and so I have avoided speaking before him of such matters and at present I would have no questions put to him. My daughter-in-law will send you some lines to confirm what I have said regarding the last occurrence of the violet incident.

The name of the lady who saw her husband and son in the window of deceased son's home, is Mrs. H. W——; her husband and son both had occupied responsible positions in the Coast Survey Office. The daughter who is an opera singer appears under the name of "W—— N——," but it is the younger sister, Jenny, also studying music now in Berlin, Germany, who with her friend had been present at the occurrence. Mrs. W—— also is sick at present; when she is well enough for me to speak to her about the matter I will let her read your last lines to me, and then let you know the address at once. I must, of course, ask her permission to send her daughter's address in Europe. The young lady friend I will see myself for you. Mrs. L—— sent me word that she wished to see me. If the weather permits, I will see her to-morrow. She is well and hearty enough but I am not sure that she can write English enough to write a good statement. She has read what I have written to you, and said, "Just so it was." I have no doubt that in some way she will manage to write to you. Had I told you when you were here, that about two months after my cousin had died, I had taken a letter of his to me, put it into a new envelope and closed it; then took it to a certain medium—I had never before been there—and when she took the envelope in her hand, she described the party from whom this letter was. She described a priest's garments—really the Bishop's hat—did not seem to know what to make of this queer headgear; had apparently never seen

one. She told me also what sickness he died of. You will soon hear from me again. I am yours sincerely, E. K.

The following is the corroborative testimony of the daughter-in-law, followed by another interesting experience by Mrs. K. which shows the same tendency to the use of the sense of smell for the conveyance of information.

One day, on entering the sitting room, I smelled the scent of violets strongly and asked, "Has any one any violets here?" Mrs. K—— came from the adjoining room immediately and said "No." The scent lasted only a short time.

EMILY E. K.

You see my son's wife had no sentiment about the occurrence, did not know my son who had died, and after the first curiosity she felt it left no impression on her.

I had another experience, similar to the "Fragrance of Violets" happening. In June, 1905, I was alone in the house, reading—when all of a sudden—the strong scent of a certain incense—such as is used in the lamps swung during "High Mass" at Catholic altars—filled the room, getting more and more pronounced every second, so that I wondered where it came from. I tried to find some explanation for it, but did not succeed. Then somehow the thought came to me—I know not how nor why—"Can it be that Ludwig has died and has been thinking of me?" Ludwig was a first cousin of mine, and was at the time Bishop of Dresden, Saxony. He and I had been great friends in our youth, and while I knew that he was suffering from some slow malady, I had been written to that he might live for years yet. So when this thought came to me, I somehow would not accept this explanation in my mind, and there was nothing to do but give up finding any. In less than a minute the strong scent had all gone. Ten days later, however, I received the news from home, that Cousin Ludwig had died on exactly the same day at his country residence near Dresden. As I have stated, we had been great friends, and thus it must be that in this manner he communicated with me. In fact I cannot help but accept it now in just this way.

E. K.

CORRESPONDENCE.

To the Editor:

Journal of the American Society for Psychological Research.

I have read Dr. Hyslop's able discussion on Telepathy in the June *Journal*, with much interest, and for the most part with cordial agreement. It is indeed time that some steps were taken to show how illegitimately the notion of "telepathy" has been extended since the introduction of the term. We have learnt that under certain conditions a mind can apparently influence another mind in some way which does not seem to involve the mediacy of the normal sensory channels of the percipient. That is about all we ought to say; yet we continually find ourselves—such is our natural hunger for "explanations"—in danger of invoking "Telepathy" in cases which do not justify the hypothesis. In the cases of transmission of diagrams, or in other experimental cases where normal transmission and chance coincidences are excluded, some communication between agent and percipient—by unknown means—must be supposed. Also, in many cases of veridical hallucinations, the same supposition is justified. But, as Dr. Hyslop points out, we are going far beyond our brief when we advance from tentative suppositions in cases such as these, to the sweeping and wholesale attribution of telepathy as adequate "explanation" of such cases as that of Mrs. Piper. It has been frequently pointed out that any explanation of—e. g.—the "G. P." phenomena by telepathy would involve the arbitrary supposition of a kind of telepathy for which there is no evidence. It would involve the supposition that Mrs. Piper's subliminal can select from many minds just such facts as are suitable for building up a fictitious "G. P." It may require credulity to believe in communications from the dead, but it requires quite as much to believe in such an extension of telepathy. If Mrs. Piper's subliminal is so powerful and so knowing, and yet is such a persistent liar in pretending to be what it is not, it would seem simpler—as Dr. Hodgson suggested, and in accordance with the assurances of our Catholic friends—to call it the Devil and have done with it. This might not be a very scientific explanation, but surely those who are credulous enough to believe in this extended telepathy, will be able to believe in a Devil quite easily; for I think there is more evidence for the latter than for the former. But to come back to seriousness, there is one point in Dr. Hyslop's paper which seems to me perhaps unsatisfactory. In paring down telepathy to its legitimate meaning, he attempts to restrict the use of the word to cases in which an agent is trying, or may reasonably be supposed to be trying, to impress the percipient. Thus, in transgerren: " " "ams, etc.,

the active mind of the agent impresses the passive mind of the percipient, and the phenomenon falls into line with our notions of mechanical causation. Similarly, it is reasonable to suppose, in the case of veridical apparitions, that the mind of the agent was somehow the cause of the percipient's impression, though the latter may not be an exact reproduction of the agent's thought. In short, that telepathy should be applied only to phenomena in which the effect on the percipient is preceded by conscious activity of a certain kind, on the part of the agent. Such a restriction would at once cut the ground from beneath any telepathic explanation of the veridical communications through Mrs. Piper; for many of these communications cannot reasonably be accounted for by supposing that some distant agent was or had been consciously trying to transmit such messages to her. And it is of course a common thing for the sitter to receive a veridical communication—characteristic of a deceased personality—which certainly is not, at the time, in the sitter's conscious thoughts. If the Piper phenomena are to be attributed to telepathy, it is obviously necessary to invert our previous ideas about agent and percipient; we must suppose that Mrs. Piper's subliminal—far from being a passive percipient—can go foraging very actively indeed in search for the facts it wants for its special purpose—can go rummaging through many minds, far and near, turning over innumerable memories in search of the right ones. It is against such an outrageous assumption that Dr. Hyslop enters his protest; and no doubt all unprejudiced minds will agree with him. Of course we are not thereby driven to accept the spiritistic explanation; it is open to us to say that no explanation as yet brought forward seems completely satisfactory.

But, though agreeing with Dr. Hyslop's protest against telepathic explanations which are not justified by solid evidence, I am nevertheless inclined to think that his restriction of the definition is rather overdone in the opposite direction. If we restrict telepathy to phenomena in which there is an active cause in the consciousness of an agent, it seems to me that there is left a whole class of phenomena for which we have no name. I refer to veridical messages (by whatever sensory channel received, *i. e.*, by the speech or writing of a sensitive, or through table-tilting, or other means) which do not seem explicable either by chance coincidence or by the supposition of some agent's conscious thought. It is common enough for a trance personality or a normal clairvoyant to give a sitter many startlingly true facts concerning his past life—facts which were not consciously present in his mind at the time. Frequently the intelligence at work, though purporting to be a "spirit," does *not* purport to be any acquaintance of the sitter, or to be obtaining his information from any such (deceased) acquaintances. It alleges itself to be the

medium's regular "guide," and it seems to be obtaining its information by somehow "reading the mind"—"sensing the surroundings," as it sometimes says—of the sitter. In other words, the memories of the sitter seem to be to some extent accessible to this foraging entity, whatever it may be. Dr. Hyslop is perhaps right in saying that we have "no reason to believe that memories are active causal agencies," and that therefore we have no right to call telepathic, phenomena of the kind just specified. But, if we allow this, we certainly need a name for such phenomena. There is plenty of evidence in support of the fact itself—that memories are under certain conditions accessible, by supernormal means, to a foreign intelligence, incarnate but perhaps generally subliminal—and if the name of "telepathic" is denied us, it seems difficult to find a suitable descriptive title. "Clairvoyance" and "talaesthesia" are more properly applied to supernormal perceptions in which no mind foreign to that of the sensitive is supposed to assist; *i. e.*, to perceptions of distant scenes, etc., which do not seem reasonably explicable by telepathy. What name, then, is left us for the phenomenon of supernormal acquisitions of facts from another person's memory? The terminology of psychical research is already becoming rather cumbersome and I think that terms—like entities—ought not to be multiplied *praeter necessitatem*; but the temptation to invent a new term is strong, when there seems justification which amounts almost to necessity. However, as already indicated, it may be argued that Dr. Hyslop's restriction of telepathy is too rigorous, and that it is justifiable to apply it—as descriptive term, not as "explanation"—to mind reading of memories as well as to the reading of the conscious, mental states of an active agent. Perhaps the two classes could be distinguished from each other by the addition of a word or words, the root name "telepathy" being retained for both. I throw this out as a mere suggestion, and again express my appreciation of Dr. Hyslop's useful and timely paper.

J. ARTHUR HILL.

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HUMAN PERSONALITY.

By Hartley B. Alexander.

SYNOPSIS:

I. Apprehension of Another's Personality:

(a) Of the Bodily Self.

1. In the mere physical apprehension of a human being, in sense-perception, there is already given something more than the merely physical; there is given an instinctive sense-inference of consciousness and vital personality.

(b) Of the Psychic Self.

2. And in our inference of the state of another's mind, it is not merely the current thought and feelings that we infer, but a way of thinking and feeling, a character which we reconstruct as his permanent personality, underlying the transiency of mood and thought, and exemplifying his essential being.

II. Apprehension of One's Own Personality:

(a) As Shown in Consciousness.

3. Similarly, in our apprehensions of ourselves, as persons, we pass beyond the temporary

events of current consciousness to an inner "control" which synthesizes and amalgamates our experiences into a kind of logic of character; and again, in self-consciousness we have a fundamental and immediate recognition of an inner being more or less at variance with the outer environment.

(b) As Shown in Subconscious Developments of Experience.

4. This inner being or life control is what we mean by "soul"; from the fact that its primary mark is anticipation of experience, as shown in the teleology of a developing life, and from the fact that its primary function is the co-ordination and piecing out of our fragmentary day-to-day consciousness, we can but infer that the soul's nature must be an extension of our conscious life, *i. e.*, it must be spiritual.

(c) As Shown in Self-Interpretation.

5. Primitive beliefs in the "soul," *e. g.*, as exemplified in poetic pantheism or in doctrines of transmigration, indicate how fundamental in the human mind is its feeling of spiritual extension, or supplementation, beyond this mortal embodiment. And even our self-misunderstandings (source of human tragedy) are possible only on the theory that we *are* more than we are self-revealed to be. There must be ground of reality in our natures answering to our spiritual aspirations; otherwise Nature belies herself in the creation of the human mind, and truth is illusion.

III. Objections to Belief in Immortality:

(a) Body and Mind Dependence.

6. The problem of the relation of body to mind takes its rise in the primitive confusion of soul and body, and it offers difficulties as to the pos-

sible independent existence of the soul only when misunderstood: mind is not so much dependent on body as is body on mind; the body is but the mortal instrument of the spiritual control, as is shown by the fact that it can be understood only when taken as representing a purpose to which mind is the key; to explain body-experience we must hypothecate an experience transcending body-consciousness.

(b) The Sense of Human Unworthiness.

7. From a universal or cosmic point of view a human life is a concrete embodiment of Nature's evolutionary aspiration; and man's sense of his own unfulfillment and unworthiness is but the better proof that his mortal life does not complete Nature's design in creating him; the shortcomings of the achieved reality but emphasize the worth of the ideal in Nature's scheme, and so the scope of her promise for him.

APPREHENSION OF ANOTHER'S PERSONALITY.

I.

There is a way we have of judging one another which is a matter partly of intuition and partly of that vital sympathy we call instinct. On meeting a stranger we form conclusions about him almost immediately, responding to his presence with certain feelings which temper and tone our conduct toward him. We become aware, for example, of a distinctive physical stamina—muscles strong or weak, nerves tense or flaccid, an impetuous or a reticent bodily disposition,—and we gauge the man at a given potential, acknowledging or denying his mastership of ourselves.

Now all this is not merely seeing. What the sense of sight furnishes us is, at first blush, but a mazy manifold of color and light. It is ourselves who interject into this manifold the vividness of reality, the hue and stir of life. If we see things distinct, living, it is only because our sensations

are already perceptions, entering consciousness biased and shot through by our own vital experience. This experience (whether stored in memory or instinct) is what imbues sense with its nice observation. The satisfaction which we feel in the subtle and lissome grace of a maid's movements, the provocation in the merry flash of her countenance, do not spring from any specialty of the vision, but from the fact that she is humanly close to our sympathies and understanding. The whole art of human living, the strange quick knowledge with which the generations of our ancestors have endowed us, falls into sudden illumination, and we greet it with a ready and responsive smile.

Nor is this play of vital sympathies restricted to perception of human life. Our comprehensions of animals are mainly ascriptions of man-like function to organisms whose analogies with our organism cannot but be felt. We leap; we run; in dreams at least we fly; and when we see these actions performed or suggested by other creatures, our understanding—nay, our seeing—is in large part an incipient imitation of them in our own bodies.

The muscled beast has thus a potential of its own. The clean turn of the limb, the compact adaptation of the wing, impress us not as mechanism but as expression of movement and life. And when we see vixenism in the manners of sparrows, strenuosity in lambs, a placid domesticity in the ruminant cow, we do but bring into exercise some feature of that general animal nature of which we with them are coheirs. Of course the nearer the action or trait conforms to human canons the closer is the felt kinship and understanding. I doubt not that the dog is in some degree indebted for his place in our affections to his cogitative capacity for wrinkling the brows, and the reason why the lion seems so much nearer human comprehension than the striped and spotted of his kind may well be the impression of brow which the mane gives to the leonine countenance; the dignity of the king of beasts is the dignity of the aspect of intelligence.

But of all the kinly tokens by far the most impressive are the presence of no animal with recognizable eyes is from certain modesties and subjective reserva-

tions elsewhere not manifest. It is not the vertebral column but palpable eyesight that constitutes the true insigne of aristocracy in the animal world. Creatures the most monstrous, the octopus, the squid, conspicuously favored with this mark, are thereby accorded thrice over the respect constrained from us by all eerie life.

Now the reason for this unique suggestiveness of eyes is not far to seek. For just as movement is the pre-eminent token of *life*—so that clouds and lightnings, winds and rivers, the circling heavenly bodies, are the last of inanimate objects to lose animistic interpretation,—so is the eye and its seeing pre-eminently the sign of *intelligent life*. An eye always seems to mean thought—vivid, tangible consciousness. It may be mild, innocent, laughing, shy, frank, bold, furtive, malicious, cruel, evil: all the gamut of disposition and mood is in it, all the range of purpose and desire. We follow it in the thrust and parry of conversation, we search it for sudden confidences, we study it as the open ledger of another's thoughts, till it becomes the outward epitome of intellectual life. In ourselves it is the chief instrument for the acquisition of knowledge, whose deep impress causes us to designate that within to which clear thinking is due the "mind's eye" while our highest type of knowledge we call "inner vision." Hence, wherever eyesight is, there, we impulsively feel, must be intelligence,—though it is only upon reflection that we recognize this intelligence as our own.

So we read our lives into other living creatures, judging their bodily feelings and appetites and re-creating their temperaments by analogies, a little distorted, from our experiences and instincts. But we by no means restrict the hypostatizing process to animate forms. Primevally, the whole tremulous world is astir with impulse and endeavor, human at the core, and the whole geste of Nature is recorded in heroics and given form in the bright blazonry of man's imagination. And even in these maturer modern days we have not thrown off the ancient and necessary propension; though with a restricted and stunted life, we still vivify and humanize nature. The cunning interplay of forces which physics would make the world to be is only the apotheosis of motion, the machine

at its acme. And what is the machine save a monstrous and mutilated life? a body fitted with all clever device, adapted to all nice operation, yet bereft of that inner direction and sense which alone can give intelligibility? The machine is a companion being to ourselves, the key to whose reality is wanting; possessing man-like efficiency, it is yet destitute of the inner motive which makes that efficiency comprehensible; hence it is a thing distorted, deformed, a veritable Frankenstein. This, I take it, is why we are prone to feel a nervous dread of our own most characteristic handiwork, the great tools of our material subsistence, dimly realizing that in all of them is something baffling reason and offensive to friendly imagination.

Doubtless this suggestion of mutilated life, offending as it does the ancient and deep sympathies of our kind, has much to do with our revulsion in the presence of the dead. The mere body is a most marvelous machine, yet it is only by dint of sophistic intellection that we are able to get up a passable admiration for the nice articulation of the skeleton or the neat economies of the interplaying muscles. The suggestion of something in principle infinitely nobler than mechanism, the suggestion of life, is too intimate for us easily to tolerate its absence; we cannot brook the fall. It is observable that the skeleton, from which the suggestion is somewhat further removed, is more susceptible of lukewarm contemplation than is the unaltered corpse, with its imperious reminiscence of life. But with the effect of either of these what contrast is given by the sculptor's representation of the body! Here there is no thought of inner mechanism; there is nothing to dissect, nothing to tear apart or analyze; and so there is no hint of death or mutilation. The whole work is an invitation to imaginative interjection of vital fire, and in the act of appreciation the imagination flashes the response, imperceptibly swift. The physical form becomes an incarnate mood, thrice intense because thrice purified in its marble abstractness; there is no flaw, neither dross of flesh nor futility of vacillation, but just the poise and instancy of living at its height.

It is not for me here to enter upon the psychical com-

plexities involved in apprehension of the physical personality. Enough that these are built up of the enormously intricate histories of our forefathers' lives under the control of that bent of Nature which has made our race and our several characters what they are. Granted that it is not the mere body, the mere machine, but the living body, the inspirited man, that alone is beautiful or terrible in human appearance, the reasons for this or that feeling or response in the presence of this or that physical person belong to what is specialized in our natures. They belong to what I have termed vital sympathies, meaning those obscure yet ruling elements of human character derived from the life-histories of the order of being, genus, species, race, to which we belong. Our vital sympathies are in a sense epitomes of these life-histories; they are precipitates of experience taking form partly in ancient and well-ordered instincts, partly in impulses and aptitudes only fittingly grounded in character; they are modes of conscious response, ever on the verge of manifestation, and life largely consists in their play and counterplay under the impulsion of the myriad suggestions of our daily encounters.

In these encounters familiarity goes for much. But human nature is wide and may be piqued to the most unexpected interests and admirations, as Desdemona's for her Blackamoor. In our estimates of physical personality we owe much to the traditionary ideals of our race, whose heroes and ogres are the bases of our admirations and antipathies, yet something we owe to the mixed new being each one of us is—ready to welcome a novelty not too novel or to recognize a temerarious magnetism in a type which our fathers could have found only repellant. At the basis of physical charm lies fullness of physical life—buoyancy, grace, strength, the clear lines of the vigorous body, the bright hues of health. But over and above this, perhaps more appealing as surely more subtle, is the suggestion of the animating mood or thought, be it the lurking of a wizened pre-human smile, the shadowy semblance of a dead and forgotten race whose women alone survived, or the nettlesome anticipation of a froward evolution.

Yet here I have already passed the bounds of the merely physical personality, am already encroaching upon the mental and spiritual. This is inevitable. For the man that we meet in physical space is only the symbol of the man we deal with and come to know. The highest type of human beauty and the completest manifestation of life is that in which we divine an actuating intelligence capable of rousing our own to its unforeseen best. Physical life is never merely physical: even the remote protozoan carries an unescapable flavor of fussy sentience, while the degree of consciousness we attribute to the progressive life-forms ever outstrips the complexity of their physical development. For this the reason can be no other than that final one: Our human nature measuring itself forth upon the world which is its context.

II.

There is, then, encountered in the mere physical approach something more than the merely physical, something intangible but vivid,—life, human life, human nature. For its initial term, consider the sleeping child. There is a softness and flush about the cheek and lips, a freshness of the smooth clean-curved brow, a mobility of the delicate lashes (all so far from harsh and waxen death), gathering into a kind of luminous halo, as from a subtle and hidden flame. The child is the generalized man, and in the presence of its living body already we grasp the scheme of man's nature, instinct within.

And so when we meet the man himself—visage over-pencilled by that symbolism of the flesh which it becomes the lesson of our lives to read,—with unerring sense for the real presence transubstantiating the physical, we guess beyond the symbol to mood and thought, and beyond the mood and thought to character and power. That we do this is not a little remarkable, for it involves a kind of perpetual duplicity of apprehension which surely could only have arisen in compliance with a more masterful reality than any that pertains to ordinary sense-perception,—and this human personality is.

Perhaps our greatest analytical difficulties come in connection with our most ordinary modes of thought. Where familiarity has bred custom, we judge with inscrutable swift-

ness, and our keenest inferences come so impulsively to mind that we accept them without question,—or, if question occur, comfortably accredit them to intuition. We meet one another and know one another; or we learn to know in the briefest fragments of intercourse. There is a whole complex impression which a human being makes upon a fellow human being, regulating the latter's conduct toward him. Such impressions constitute our mutual recognitions and are the cues by heed of which we get along together.

Of course I do not mean to say that these impressions are adequate or necessarily true. They are the most superficial of acquaintanceships, rough sketches to be filled in as occasion may offer with the detail of character. But even so they form the general burden of our social life; and no matter how simplified and made uniform by social convention and rule, they are yet of a nature sufficiently involved to puzzle comprehension. I have already dwelt on the physical impression, on the sharpness of its challenge and the imperious speed with which we throw back the guess of life and force: the net result of this impression is a sense-perception hardly obviously sensible; the net result is an apprehension of a life-experience analogous to our own and somehow in sensible communication with ours. A living human being (till more be known) is a generalized human nature, a blank personality to be stamped in the die of experience.

The physical impression is thus a preliminary outstripped even in its inception; after it comes the impact of the personality. It is odd how very little social fencing—a few commonplaces, a stray remark—may suffice to personalize. We are so very close together, we mortals, or our common human nature is so sympathetically broad, that at least such mutual awareness as is necessary for the perfunctory part of life is practically spontaneous. We may not in the preliminary formality judge another at full or right value, but we do judge whether or not he be worth cultivation; we judge, that is, whether he represents the worthy or the unworthy possibility in ourselves.

The truth is there is a vastly involved criss-cross of the mental and physical worlds which to understand we must

first understand how these worlds are never very clearly distinct in consciousness. Objects of sense-perception have not, as facts of experience, that physical isolation which our neat definitions seem to imply. They are all more or less "charged" with inference and mood—with the psychical interjection which is ultimately what makes them objects and significant.

Take, for example, a tree: the tree is not merely a play of color and light in three dimensions; even for the vision alone it is very much more; it is a rooted and solid fact, compact of resistance and resilience. In seeing it we directly perceive the hardness and stability of its trunk, the pliancy of its twigs, the firm texture of its leaves—nay, we even perceive the ramifications and strenuous holds of its roots and the cells and striations of its inner structure. Psychologists used to annex these qualities to the visual image as more or less extraneous associations, but we need only attempt the difficult feat of perceiving a tree-image—mere color and light—in place of the palpable tree, to know how completely we do in fact (inference with impression) "sense" the object as a whole. Its whole substance and history is in its mere presence.

In a perhaps more conclusive way aesthetic values enter into things. The beauty of a rose, the sublimity of a wild sky, are so much a part of the rose and the sky that we cannot conceive them without these qualities. The reality of which our feelings and the rose or the sky are at once a part is indissoluble.

Now all this, though in kind the same, is far less difficult to comprehend than our perceptions of persons. For when we meet a man we judge at two removes: we see not only in the flesh a life, but in the life thought and emotion, impulse and will. In his nods and glances, twitchings and turnings, we become aware of his perceptions; in his expression, we feel his emotions; in his comments or silences, we come to know his thoughts. We reconstruct for him a state of consciousness, an inner life, which gradually, as its reality grows upon us, segregates itself from the sensuous environment, becoming a distinct and separate world, analogous to,

but not within, ours. This other world does not share with ours even the same physical space: its visions and imaginings are in another space, to us forever transcendental. The touch of a friend's hand, the glance of his eye, is but a ghostly token from a realm, for all its familiarity and urgent presence, hopelessly remote.

I imagine that a person Crusoe-like long isolated from his fellows, on renewing their society might feel keenly this uncanny sense of duplex life and twained worlds. Familiarity ordinarily blinds us to its strangeness, and it is only now and again, non-plussed by another's unwonted expression or by an unaccountable impulse of his character, that we become abruptly aware that what we gaze upon is but the enigmatical shadowing of other-conscious being.

Yet not even in the reconstruction of another's consciousness, strange as this act is, do we gauge the reach of our inferences. In our daily intercourse, we by no means rely upon inferred thoughts and feelings for our final estimate of motive and propension. We judge very much farther than the immediate consciousness; we judge mood, disposition, life motif: behind the mental state lies the moulding character, and this is our final reconstruction. The sure proof is that we allow for a certain eccentricity in the concrete, momentary experience, and assume an underlying constancy and consistency, an enduring, developing character, more real and reliable than any temporary conscious fact. Indeed, we often assume to know another better than he knows himself, counting his present consciousness as of necessity biased by its environment and so manifesting a kind of distemper of the soul that somewhat distorts its real and deep intentions.

In illustration let us suppose two unacquainted players to meet at the chessboard. The first few moves reveal only familiarity, or want of it, with the conventional openings. But presently, the play fairly on, the silent opponents begin to feel each other's quality. On the one side, we will say, there is conscious mastery; on the other, a dawning sense of inferiority. Now I know of no more realizing revelation of the power of another's personality than comes to one who

feels himself helplessly succumbing to the slow toils of a master player. Behind the insignificant bits of wood, flaunting their impeccable assurance, looms the quiet calculation of the opposing mind, building up unescapable attacks, frustrating every desperate expedient to freedom. But behind even the more invulnerable, more terrible, is felt the reserve power of the control, the pitiless sufficiency of the chess-intelligence. So, if the weaker player stumble blindly in his play, if his hand tremble and the sweat break upon his brow, the tribute is rather to the hidden and machine-sure mind than to the trivial loss of an idle game.

This illustration—narrowed as it is to the apprehension of purely intellectual character—suggests the vividness with which, on occasion, the nonphysical presence may be felt. For the while, sense of bodily being disappears. The conventional chessmen on their prim conventional squares are all of the physical world that the mind entertains—no better in deed, than purely mental symbols. The reality that is felt is the aggressive, combatting intellect, with which one is almost tangibly in contact, and behind even it the besetting personality. One stands on the very verge of a nearer and keener acquaintanceship than human limitation allows; a dormant sense seems issuing as from a vague, prenatal growth to give new and powerful knowledge.

Such intensifications of ordinary judgments—found oftenest, perhaps, in certain supreme compassions of friendship—are, I take it, sudden tensions or strainings of the evolutionary motif in accordance with which social intelligence develops. This motif demands of us mutual understandings, mutual approximations of character. Whether these be by the whetting of the mind's keenness, through combat, or by the broadening of responsiveness, through sympathy, they must needs in certain moments receive access of conscious force for the reason that experience is mainly given form and fixity by its times of stress. It is the sharp spur of our own need that awakes in us awareness of another's spiritual reality.

Indeed the awakening is in large part self-awakening. We cannot see save with the light that we bring. All com-

comprehension of character is ultimately comprehension through sympathy; that is, through imaginative creation of the other's life; and it is impossible for us imaginatively to create *ex nihilo*—only within the range of our own possibilities can sympathy be awakened. I say "possibilities," rather than "reality." Much that we are is the time's accident: our present life is "ours" merely by courtesy; for the most part, it is what it is because the world wills it so. None the less, in the midst of this preoccupying present, we are dimly conscious of a vague half-owned self, our hopeful "best self," more intimate and lasting than the superficial reality of consciousness. It is this elusive self which is expressed by and engrosses our "possibilities," and it is these (already on the verge of realization, perhaps,) which are illumined now and then in the great moments of our recognitions. In the time of stress, encountering another whose nature fulfills our own till then hidden ideal, we become glad in his strength and satisfied in his sufficiency, little witting that the secret of our revelation of his character is a sudden growth of our own.

In "Colombe's Birthday" Browning portrays such an encounter. The theme is elementally simple: Colombe, in her need, finding Valence, thereby finds herself. Outwardly the event is her progressive understanding of him, with its oddly investigative procedures; inwardly and truly, it is no less than her own soul's new birth. The salient meaning of two people's mutual knowing of one another—its value and bearing for man as a social being—is directly phrased. To Valence, in the exaltation of her confidence, Colombe says:

"This is indeed my birthday—soul and body,
 Its hours have done on me the work of years . . .
 Believe in your own nature, and its force
 Of renovating mine! I take my stand
 Only as under me the earth is firm;
 So, prove the first step stable, all will prove.
 That first I choose: [*Laying her hand on his.*—the next to take,
 choose you!"

And after she has withdrawn, the reciprocal change appears in Valence. He begins to perceive unsuspected powers in *himself* (which, be it noted, *she* had seen):

"What drew down this on me?—on me, dead once,
She thus bids live,—since all I hitherto
Thought dead in me, youth's ardors and emprise,
Burst into life before her, as she bids
Who needs them."

This may be falling in love. From the sociological point of view it is none the less interesting, for falling in love is, perhaps, the most important of human rapprochements. And the essential point here is that Browning shows what it may mean, at its highest efficiency, for the individuals concerned.

Of course in ordinary leisurely experience we have no equally aggressive apprehensions of one another. None the less we do judge to much the same intent if not to the same degree. We never stop with the mere physical impression and it is seldom that we go no further than the current mental coinage. Perhaps this may be realized most clearly in judgments of art. What is it we mean by "knowing" an artist? Is it not the result of a series of impressions of his work, the work in which he has expressed his own seeing, as well as he may, and has so given us an inkling of his style of thought? Under the stimulus of his hints we reconstruct in ourselves something of his feeling and point of view, and then, on the basis of our common human nature, instinctively generalize the man. It is the *mode* of seeing or thinking, not the particular vision or thought, that gives the clue to character. Manifestly there are all sorts of idiosyncracies of style, technique, and topic, by which we can make judgments, but judgments on such bases go no deeper than the Bertillon measurements in the police galleries; it is not by or through them that we feel the cool charm of Corot, the phantasmic splendour of Turner, or the attraction of Rousseau's scenic sagacity; there is something beyond the canvas, a way of seeing it coaxes us to master, which is the real and inner message of the art.

But there is no more convincing proof of the ulteriority of our judgments (as there is no more saving human virtue) than is to be found in our inveterate habit of discounting one another's faults of action to the favor of character. It is seldom, indeed, that we believe a man quite so frail as his deeds. We instinctively and thoroughly believe in motives deeper

than conscious motives dominating each man's intention and urging him to a more ideal life. We concede to him all manner of weaknesses; he is in bond to the world, the flesh, and the devil; but we excuse his weaknesses for the rigor of the bond, and over and beyond all insist that he has in himself a spark of that divine impetus which now and then makes heroes and saints, and so glorifies our faith. It is for this spark, this ideal and real, yet unrealized character, controverting his actions and lying deeper than his thoughts, that we cherish our fellowman; it is this, not the partial mutilated being which each as an historical entity must be, that we love in him; and it is this that enables us to maintain our own lives in good courage.

I think it is worth while to ask oneself what is it that gives dignity and nobility to such a character as Hamlet's. Certainly it is nothing Hamlet does; his deeds are mostly sorry blunders. Nor again is it his motives; revenge may be dignified, perhaps, but never noble. Hamlet's nobility is in his ideal self—the self that we know so vastly better than he knows it; and his tragedy is the tragedy of wrecked possibility, the fine soul gone wry. We read his life with hardly a passing awareness of its materia, its "business," but the terrible breaking down of his spirit's house (not in madness but in unfulfillment), that it is which arouses in us tragic terror and pity.

From all this we may generalize that just as human nature is a kind of natural law of the human species, so a man's character is a kind of formulary of his individual life. It is what, crediting to environment some percentage of aberration, we inly paint as his true portrait. It is the complex of motive which we formulate as the key to his biography—a harmony of impulses leading to the harmony of effects which his total action involves, and wherever an action fails of this harmony we say that it is not true to his proper self.

Thus do men come to know one another. Of this knowledge two traits are to be noted. First, that we seem to know another better than he knows himself, that we judge beyond the temporalness of his present thought or feeling to what is steady and sure, nor ever reckon what he actually is by his

own self-understandings, we universalize him, biographize him, endow him with an ideal temperament and life motif. Now the second trait concerns the meaning of our knowledge to ourselves. For what we care for and love in another is just this ideal, unrealized self: never what he is, but what he promises to be; never the seen fact, always the biding possibility.

Let it not be understood that I mean to affirm our knowledge of one another to be always sure or true. That is far from the fact. Most of what is heartrending in human life comes from our incomprehensions. In the long years of Javert's persecution of Jean Valjean he understood neither his victim or himself. Maeterlinck turns the tragedy of "Monna Vanna" upon a wife's too idealistic confidence in a husband's faith in her. Ibsen's Nora awakes with pitiful surprise to find her own spiritual deformity outmatched by her husband's littleness and selfishness. Yet each of these instances is in another way instructive. For Javert at the last discovers his own unsuspected capacity to be noble—beaten, though it be, for this life. And Giovanna, self-betrayed, through her husband's frailty yet finds self-knowledge. While finally the truth and magnanimity of Ibsen's idealism forbade that Nora should believe even Helmer hopelessly lost: having faith in her own possible redemption, she could not wholly deny his.

The significance of our efforts to understand one another is less their achievement than their endeavor. The fact of the effort is a fact of self-stimulation. In seeking to know others we come to know better ourselves, and in emulating what we conceive to be noble in others we develop our own best possibilities. Perhaps the very essence of love is that it arises between persons whose mutual contacts call forth most fully the hidden idealizations in each other's character; and it cannot be doubted that the richest and finest life is just that which is responsive to the widest play of human influences, or that the essential process of human living is the bringing into clear consciousness of latent ideals. In reconstructing our sure them by our own natures and so come to

know ourselves through them. This subtle mutual awakening is what we mean by human influences and it is the great source of the solidarity of mankind.

(To be continued.)

DR. MACKAY ON THE IMMORTALITY OF THE SOUL.

By James H. Hyslop.

Dr. Donald Sage Mackay's article in the June number of the *North American Review* is not a little interesting for its revelation of the position of a theologian and the peculiar contradictions of his discussion. It can be no part of this periodical to take up all the issues of that article, but some things said in it invite special notice. The paper called out an editorial notice in the *New York Times* of June 23rd, which was indicative of the growing interest which intelligent men have of the scientific leaning toward a solution of the problem, tho that editorial remained agnostic of the possibilities in the matter. What it is necessary still to do, it seems, is to get all minds actually to face the real issue and to admit the method by which it is to be solved. Until this is done men will flounder about in speculations of all kinds, such as does Dr. Mackay with the conservation of energy. I propose here to take up the writer's views and statements, and give them a consideration as exhaustive as the limits of this article will permit.

After referring to Mr. Myers' statement that "within a century, the scientific proof of personal immortality would be so strong that no reasonable man would question it," and expressing a doubt of its truth, Dr. Mackay goes on to say:—

"The hope of immortality will never be more than a hope, and faith in it must rest rather in the region of the affections, than in that of the intellect. The element of mystery is not only a vital part of religion, it belongs to the discipline of character. If the certainty of the future life were revealed so clearly and definitely that doubt would be impossible, that knowledge would not only cheapen, but degrade, the noble side of life. Affection itself

would become coarse and vulgar, if the immortality of the individual were lifted out of the region of reverent faith into that of demonstrated fact."

In discussing such a view it can hardly be proper for a scientific journal to take up the cudgels for the value of a belief in a future life until it is proved, whatever we may think of that value. The attitude of science is first one of truth, not of values. Of course it will always admit that there must be a value attaching to every established fact, but it does not appeal to that recognized value as a proof that an allegation is true. Its more circumscribed problem is to ascertain whether there is evidence that any statement is true or not, and to place that truth on better foundations than "faith." That will be the function of the work which this Journal undertakes. But it may be worth while to quote the remark of the *New York Times*, after alluding to the passage which we have quoted. It says: "This seems to us the most noteworthy statement in his article, and the one most open to argument." The man of the world does not care for uncertainties and "faith." He is inoculated with a very different criterion for the truths which are to guide his conduct, and he will not be influenced by this sentimental and wishy-washy appeal to poetic emotions. He may be wrong, if you like to contend so, but how are you going to interest and convert one who demands intellectual conviction and is given only emotional non-sense. We are always obliged to convert men on their own premises. If they demand intellectual criteria we must give them these or confess inability, which is virtual agnosticism.

The position taken by Dr. Mackay so temptingly invites criticism that I think it is fair to seize the occasion to discuss it, and I mean also to handle his view without any mercy which it might have been entitled to receive a generation ago.

One of the first things to be noticed is the position taken in what has been quoted. This most apparently deprecates an appeal to the intellect of man in the determination of a belief which in the closing sentence of his article he regards as the most important one human nature can hold. I quote this sentence also as one in flat contradiction with the opinion

just indicated. He says:—"In these ways, science and religion seem to be coming together in recognition of the most glorious and inspiring truth that human thought can grasp, the immortality of the human individual soul."

Now if this belief is so "glorious and inspiring" why not endeavor to give it credentials which will satisfy the intellect instead of leaving it in that hazy and uncertain condition which "faith" always leaves every assertion said to be sheltered under it, and in many cases in flat contradiction with what the intellect has taught us to be fact? If we cannot satisfy the reason why not be frank and admit the agnostic's position? That is quite consistent with "faith," and yet the advocates of "faith" have, in the past generation, at least, been the foremost opponents of the agnostic view of the world. Is religion now coming over to the side of scepticism and science to that of assuring us that Christianity is true? This must certainly be the logical outcome of Dr. Mackay's attitude, and the only thing that can save him is his inconsistent reliance on a vague and ungovernable "faith."

But the strangest feature of Dr. Mackay's depreciation of intellectual aspects of the problem is his ignorance of his own authority on this matter. I grant that it is true that theologians have given up in despair the task of appealing to the intellect in proof of their dogmas, as I confess they may well do, when they do not see what their original beliefs were. The church does not appeal, as it did fifty years ago, to works and arguments of the apologetic type, at least the Protestant church does not do so. It has degenerated into fine pews and aesthetic services with sentimental appeals to the imagination and emotions of its weak-minded parishioners, wealthy men being the deacons and managers of its practical affairs. The age of intellect has gone for the church and that on its own admission. But this was not its position in the inceptive stages of its history. The New Testament, which is supposed by the religious mind to be its authority and history, appeals to *facts*, present facts of human experience, in proof of a future life, and does not base its conclusion either on "faith" or philosophic assumptions. The "miracles" and the "resurrection" were alleged facts and they were appealed

to as conflicting with the conclusions of speculative materialism at that time. Many phenomena which today come under the scrutiny and investigation of the Society for Psychical Research are alluded to in the New Testament record and made the basis of a belief in immortality. The appeal in this was to the intellect, not to the emotions. Whatever place affection may have in giving adhesiveness and strength to a hope for another life, they are not reasons for accepting it to be a fact, any more than they can prove that we shall have a fortune when we grow old. I have no doubt that the affections in pure-minded people stimulate and support a belief in a future life. But they are neither evidence of it nor safe guides to the formation of ideas in regard to it, and without safe ideas and convictions regarding it, if believable at all, we are not likely to use the belief rightly in our ethical relations. Of this in a moment. The most important matter of remark at present is the flat contradiction between the policy of the modern Protestant church and its whole history. In discriminating the Protestant church I am not taking up a brief for any other, as I am not a member of any. I belong exclusively to the scientific church, if I may so call it. But I have to discriminate the church which originated in an appeal to individual reason and now will not accept the logical conclusion when it is abandoning it. If it will cease forming its beliefs on the authority of the New Testament there is nothing to say. But it is clear that the primary feature of its own accepted authority is an appeal first to the intellect and last to the emotions. The whole basis for a future life in the New Testament is an appeal to present facts which cannot consist, if they be true, with the claims of materialism.

It was after this earlier period and when faith in miracles had faded that the church Fathers began to rely on philosophy and all sorts of speculations to bolster up its "faith." It stopped watching for facts and indulged, like Dr. Mackay, in philosophic illusions to support its hopes, with the fate of all such illusions, namely scepticism of all that is ethical and inspirational in its creed.

I am not at present insisting that we should depend first on the intellect for the support of our ideals. That may be a

vantage ground in this discussion, and I might be asked to prove it if asserted here. All that it is necessary to emphasize is the contradiction between the present position of Dr. Mackay and that of his only authority for the policy of the church. If he wishes to abandon that authority the issue will be another one. But both his authority and the whole history of the church have involved an appeal to the intellect and the emotions had to adjust themselves to these influences.

Now we shall see again how Dr. Mackay contradicts himself in this matter. After telling us that immortality will always be a hope and that the affections, rather than the intellect, must be its basis, he proceeds immediately to congratulate religion with the present tendency of science to prove it! He makes a great show of the conservation of energy to give an assurance which his own view deprecates! He appeals to the intellect where he should appeal, according to his own doctrine, to sentiment! He should never tamper with science and philosophy after deprecating their influence in giving assurance which only vulgarises belief. He should remain in the hazy infinitude of imagination and poetry, making all sorts of assertions without foundation, simply referring to "faith" which no one understands or reduces to definiteness.

But I shall boldly assert that there can be no healthy affections and volitions which are not based primarily on sound intellectual ideas. The inversion of this truth by Dr. Mackay and the church, in the interest of dogmas which are in fact indefensible, and one might say too were never held by the primitive church, is a violation of all sanity both of thinking and action. And he tacitly shows this assertion to be true by the prompt resort to reason and intellectual principles after announcing the priority of "faith" and an emotional gospel. But there is nothing more certain to intelligent men and women than the dependence of sane belief and conduct on clear and assured ideas for which the intellect must stand before emotion and volition can be rightly directed. The most fundamental law of all consciousness is that man can never act intelligently unless he is conscious of the end toward which his will is moved. Intellection of some sort is absolutely indispensable to rational volition. Otherwise a

man is a fool or an animal only. His intellect is prior to any and all rational action. It will be the same with any emotion that asks for justification. It must be adjusted to his intelligence. The object which we admire or which gives us rational satisfaction must be determined by the intellect, and if it is not we can only leave the individual to his capricious instincts. If we do not wish to reason at all; if we mean to leave men entirely to their impulses and emotions; if we are to discredit the functions of intelligence in favor of unregulated affections, we should abandon all moral and political government and have both social and individual anarchy. That is the only natural and logical outcome of Dr. Mackay's premises. But ever since Plato we have thought that the intellect had something prior to say in the beliefs and actions of rational people, and when this becomes reversed we place the victims in the insane asylum. We insist that a man shall know what he does if he is to have any liberty or respect in the community. This may be wrong, if you like, but it is the only principle on which a rational civilization can be based, and its alternative is unrestrained liberty and licentiousness. Is Dr. Mackay prepared for that outcome?

Of course, our present civilization is only a compromise with the logical on either side of this issue, but we shall never be able to estimate rightly the principles which regulate the ideal unless we look at their real or imaginary purity, and I state the case so that we may realize the real tendencies of the doctrine of Dr. Mackay which lacks realization only because men are not always consistent and adjust their actual lives to an environment that will not allow pure logic to have its full way.

But while healthy life and action at any time is an adjustment of affection and knowledge, the intellect must have first place, not merely because we cannot be rational otherwise, but because it is the actual and inevitable course of things where life and conduct are conscious at all. Taking this as the norm of actual life Dr. Mackay, in depreciating intellect and enthroning emotion in its place, is simply reversing the order philosophically of the nature which he must follow in his action. He does this simply at the behest of a tradi-

tion which not only never had any foundation of an intelligent sort, but which simply lingers on because congregations will not give their intelligent leaders sufficient freedom of thought to guide them wisely and so adhere to phrases which once had a rational import, but have them no more. The fact is, that the majority of ministers hardly tell their parishioners the real truth about things. They are afraid of the intelligence of men and women if they are once allowed to have it. This state of things will have to be corrected if the religious believer is to have his true place in the world, and the establishment of a future life under scientific assurance would do much to bring about that desirable status. This is evidently seen by the writer of the *Times* editorial, tho he is as dogmatically agnostic about the impossibility of science accomplishing anything toward this end as is Dr. Mackay. None of them will look at the real problem, but sneer at the only rational attempts to solve it. When it becomes a little more respectable to admit exactly what it is, these very intellectual snobs will change their attitude, and at least admit what it is. It is not science that finally determines human conviction, but respectability. In its first stages conviction is moved only by scientific considerations, but its general acceptance is a matter of adjustment to the opinions of our neighbors and these constitute the notion of respectability. So those who are engaged at the real issue have only to plod on until the very persistence of their work insures attention, and then Dr. Mackay and his pews will listen, and so will the newspaper editor and his kind.

The final appeal to "faith" is a curious travesty on the history of the church. It is true that "faith" has a prominent place in the whole history of religion. But Dr. Mackay and his confreres never seem to know what this "faith" was and is in the parlance of religious life. It was not originally a criterion of any truth whatever. It was not a means of securing assent to statements of fact, but a quality of will toward a person or principle of action that enabled us to await the future for the consequences without worrying about them. It implied a frank recognition of the necessary scientific evidence for any statement about the future and simply

advised the man to work on under the ethical ideals which he could see either in the life of Christ or in the principles which he adopted for his conduct and he could then rest assured in the best outcome. It is possible that this psychological attitude is one way toward acceptance of belief, but it is not the kind of evidence which the modern man, accustomed to the ways of science, will always demand. Scepticism has ruled so much of man's thought and action ever since the revival of literature that it is hopeless to make him content with appeals to sources that have supported so many things which science has had to overthrow. When men were without guidance of any kind except authority "faith" might be a safe appeal, but the moment that science took the helm it was to be expected that the new pilot was to be accepted and obeyed. The achievements of this new agent have been so great and its authority so enhanced by fulfillment of promises that it is not to be surprised that so uncertain a leader as "faith" should be discredited. If we could tell exactly what is meant by this "faith" there might be less repugnance to accepting it. But this rejection in its favor can only imply that ignorance is preferable to knowledge in the regulation of belief and conduct. Of course, neither Dr. Mackay nor any of his confreres mean to assert so palpably absurd a position, but in the absence of clear definition and discussion we must challenge their language. In true parlance the rejection of one standard and the setting up of another decides what is meant by the accepted one, and in this case the repudiation of intellect can have no other rational implication than the adoption of ignorance, tho that is not what is really meant. But this statement of what should be meant by such language is the only way to bring out the legitimate function of "faith," if there be any. If "faith" means an inductive inference on the general appearance of things I can well give it a legitimate place in the formation of opinions, but only in the absence of any and all other bases for truth. I can well appreciate the use of the term to denote inductive inferences, whether of slight or great probabilities, as based on the superficial evidence of the world and when we have nothing to support an opposite contention. But when we have definitely

adopted scientific method in everything else connected with our lives, it is only natural that we should insist on this in the problem of a future life, and "faith" would be forced into a subordinate place. Besides, this definition of "faith" admits the intellect into the case, and in fact places that intellect at the foundation of it, and consequently puts knowledge at the bases of "faith" itself instead of discrediting it for this latter. Any exclusion of the intellect and its processes from the act of faith is only to make it either wholly unintelligible or as acceptable only in terms of ignorance and a refusal to admit evidence. The latter procedure is dogmatism of the sort that leads to anarchy or despotism when it comes to the construction of society. If a man cannot reason or use his intellect in the formation of his convictions of religious belief as well as all others he must simply rely on the force of his will to vindicate himself, and this leads to mental as well as social disorder. Men must either reason or fight in the settlement of their problems. To reason assumes that they can peaceably settle their differences and also that they appeal to facts. But if they are not allowed to determine their beliefs and conduct by the intellect and its reasoning they must come to agreement by fighting, which means that the vanquished alone shall not use their intellects. They may have "faith"! Their physical superiors will prohibit their thinking and decide what they shall believe and do. Is this the maxim of democracy? Of liberty and equality? It may be right. Remember I am only telling the consequences, but if these are the logical outcome let us recognize it and if the outcome is undesirable let us give up the conditions that determine it. But any standard which does not admit the intellect into the case only results in enthroning the emotions and the will, which means caprice, rather than law and order, in the scheme of things, and if "faith" is to have this interpretation of its function I imagine what place it will have in the reconstruction of the world with this scientific and intelligent age.

"Faith," if acceptable at all as a standard of truth, must either implicate the intellect or leave the will without guidance of any reasonable principles, and in the latter case authority of some kind will step in with all its antagonisms to

the maxims which involve the idea of individual liberty and judgment. Protestantism on this matter is between the Devil and the deep sea. If it can abandon its neglect of the intellect; if it can define its "faith" either as a quality of will toward a person or a principle as it meant this in ancient times or as an inductive interpretation of things where the evidence is not demonstrative, it may have a foundation. But it cannot obtain for it an acceptable function unless it does this, and to take this position is to ally oneself with all efforts to obtain an assurance which "faith" confessedly does not give. Any other is a foolish and unintelligent allegiance to lost causes.

I come now to the second part of Dr. Mackay's article. As I have already indicated, after having set up the affections as the proper determinant of the truth in the matter of immortality Dr. Mackay proceeds to show us what science does to prove what he says cannot be proved. The chief part of his case is an appeal to the conservation of energy. For the reader to have some idea of what this means I shall quote Dr. Mackay's statements.

"Sixty years ago, an English scientist, by a very simple experiment, made the discovery which Professor Huxley himself described as the greatest of all discoveries of the nineteenth century. The experiment was this: By letting drop a weight of 772.55 pounds one foot in a body of water, Dr. Joule found that the temperature of that water to the extent of one pound, was increased exactly one degree Fahrenheit. A very simple result, and yet that experiment opened up the way to the discovery of the law of conservation of energy, according to which energy may and does constantly change its form, but never perishes. The energy of motion passes into heat, heat engenders steam, steam changes into electricity, electricity into light, and in a hundred different ways the great forces of the world are in a constant state of transition: but they never perish. What we call 'death' is not annihilation, it is only a change of energy. Decay is simply the breaking up of life into new and multiplied forms of life. The latest science recognizes at least nine different forms of energy into which a single force may pass and repass without

diminution or loss. That, of course, is the great discovery of modern science, that energy may be transformed from one into another, but cannot be destroyed."

Now when Dr. Mackay comes to the application of this discovery he interprets it as proving the immortality of the soul. But it is precisely here that he neither thinks nor stops to observe that the great discoverers of the conservation of energy and their successors do not interpret it for one moment as favoring survival after death. They view it quite on the contrary as either having nothing to do with the issue or deny a future life on the basis of it. All that Dr. Mackay does is to argue *formally* and syllogistically from the premise that nothing is destroyed, to the persistence of the soul. But this is to wholly disregard the real meaning of the conservation of energy, and this in the very terms in which he himself defines it. It is all very nice to secure an *ad hominem* argument against physical science on the basis of the indestructibility of matter and energy, if we are clear that the conception of that indestructibility includes the persistence of consciousness and personal identity. But the fact is that the conservation of energy, as held and taught by physical science, does not include any such consequence. It does not even involve the persistence of any identity in the physical world, according to the usual way in which it is applied. It is only the illusion created by the statement that nothing is destroyed that makes careless thinkers imagine that the conservation of energy favors personal immortality.

Ancient thought maintained the eternity of matter and Christianity denied this, making it a created thing. The uncreated was spirit. For many centuries this conception of things prevailed. But the discovery of what was called the indestructibility of matter and then following it, the conservation of energy, reversed this and had the effect of subordinating spirit to matter. Matter became an eternal thing again and all that the conservation of energy meant was that the forces of nature manifested themselves in various forms without the creation or destruction of matter and motion. But the doctrine did not suppose the continuance of personality in these changes. It actually provided for the denial of it, and

fessor James. This is that we may have two kinds of function, one "productive," in which survival would not be true if consciousness be so conceived, and the other "transmissive," in which its survival is supposed to be possible. But there are two fatal difficulties to this view of the matter.

(1) In the physical world all transmission of energy, as conceived under the law of conservation, does not imply the retention of identity in several stages of its transmission. In one stage it is heat, in another steam, in another electricity, and in another light, but in none is the antecedent the same as the consequent. The transmission is not that of the subject which is presumably the same, but of some "function" which, in the conception of conservation as the only one to make the case *apropos* at all, does not remain the same. As personal identity is the necessary thing to make immortality intelligible and interesting, and as "transmission" does not imply this identity, the distinction of "functions" avails nothing and is only a makeshift to evade the proper conception of the problem. Of course, if the brain is only a transmitter of energy we must suppose that the activities which we have hitherto called its functions in consciousness must originate without the brain and it then serves as a medium for transmission. But the mere fact of a subject other than the organism to originate consciousness and other functions does not guarantee that personal consciousness will retain its identity after death, tho it certainly creates such a presumption of it that it would be little less than quibbling to doubt its possibility after this admission. But our problem is not so much the establishment of another subject than the organism for consciousness as it is to determine the persistence of personal identity and to ascertain whether this is proved by the conservation of energy. The appeal here is to the established doctrine of science that, defined as it is by the scientists themselves, does not include this identity in its conception of "transmission" or "transformation." If the "transmission" in the physical world were conceived as implying identity in the forces transmitted the case would be different, but it does not so conceive it, and it matters not for the argument whether the conception of physical science is correct or not.

The logic of the case is determined by the facts. To make the point effective we should have to show that the conservation of energy must maintain this identity. But to urge this would probably make, as it did in Mach, the scientific man sceptical of conservation in any sense affecting the problem of immortality or the identity of the forces involved in the "transmission" of energy.

(2) A "transmissive" function is not a "function" at all in any sense useful to the issue. It can be talked about only on condition that we change the whole conception of conservation, unless we already hold it in a sense absolutely irrelevant to the problem. A "function" is a "function" of a subject, and we only do violence to language and clear thinking when we talk about the "transmission" of a "function" from one subject to another. Our very conception of "function" is that it denotes an activity of the subject in which it is observed and in no case is this handed over to another subject or does it retain its identity when it is supposed to be so "transferred." The term is but a subterfuge and in reality begs the whole question. Besides it assumes what is never assumed even in physical science, namely, the continuity of "function" without the persistent identity of subject, while physics and metaphysics alike assume the identity of subject or substance to sustain the identity and persistence of "function," but this view of "transmissive functions" dismisses the need of substantive bases and yet talks about "transmission!" It has to start with the idea that "function" is originally "productive" and then to save immortality assumes that what is "productive" in one subject becomes "transmissive" in another, and forgets all the while that the "transmission" is to the organism from the soul, while there is no reason to suppose it can be "transmitted" back again. In fact the whole conception is a perfect thicket of incongruities when you come to apply clear thinking to it.

Neither the conservation of energy nor distinctions between "functions" will help the case. The former misses the issue and the latter only confuses it. The only method for solving the problem is that in which we can prove personal identity in its survival. Philosophy can only speculate

on the problem and religion can only talk of a "faith" which it does not make either clear or effective for the intellect which is the modern source of all conviction. What we need to realize above all other things is just this demand of scientific method for evidence which traditional methods have not supplied. The extension of knowledge has deprived the church of the weapons which it once used so effectively, and its powers are now shared by cheap literature and the newspapers. When all the intelligence was confined to the few who had the reins of political and educational power in their hands the authority of the priest availed everything. But this is shared by the literary writer and the editor, and with democratic institutions the individual has been so emancipated from every form of authority, ecclesiastical and political, that the whole method of determining his convictions has changed. Science has come with its three centuries of marvellous contributions to knowledge and human comfort until it has established itself in human confidence so strongly that "faith" turns to that authority for guidance and not to the traditions and *ipse dixit*. Materialism has so many facts in its favor under this movement that, unless scientific method can be appealed to for evidence, the bases of religious thought must remain in question, and Dr. Mackay says that this is true and must always be true, not realizing that the present generation will give up a future life and all it means for human progress, unless scientific evidence be forthcoming.

The problem is a perfectly clear one from the standpoint of materialism. Not to equivocate about the use of the term "function" it is simply this. We find human consciousness associated with a physical organism, just as we observe digestion, circulation, secretion, etc., and, barring the phenomena of psychical research from the account, we never find this consciousness dissociated from this organism. The functions of the physical organism probably perish, and if consciousness is a similar function its destiny is assuredly the same, and whatever hope we might entertain of it otherwise must be based on the doubt about its being a like function of the body. As there is no evidence of its dissociation from the body, apart from the facts of psychic research, the most that can be

maintained is the position of agnosticism which is identical with that of Dr. Mackay's "faith." This "faith" has to face all the accumulated facts of physical and psychological science against it and unless we can isolate an individual consciousness and in some way prove its personal identity we must remain without any rational grounds for a belief in a future life. The problem here is precisely the same that it is in any of the issues of physics and chemistry. If we wish to discover a new element we isolate or dissociate it from the environment which conceals its independent existence. We must do the same with the soul if we wish to believe in its continued existence. The evidence for its dependence on the organism is so overwhelming without this isolation that intelligent people must remain agnostic or deny persistence after death.

We should remember this simple fact, namely, that we do not *directly* know the existence of any other consciousness than our own in the world. We directly introspect the existence of our own consciousness, but we do not know whether it can exist independently of the body. We cannot introspect ourselves, as yet, apart from the organism. Hence we have no immediate knowledge of our survival and shall not have it until after we die, if then. But we have no means of arriving at a knowledge of the existence of another consciousness except by interpreting its effects in the physical world. All that I can directly know of others is the existence of their physical bodies. If I have reason to believe that they are conscious it is through their bodily movements. That is, I ascertain the existence of other consciousnesses than my own by a process of inference from actions like my own, a process which is called the teleological argument when applied to the main theme of theology, namely, the existence of God. The physical effects of consciousness in the world justify our hypotheses of its existence, judging from what we directly know of the relation between our own consciousness and physical actions which we initiate.

But if the physical organism perishes and disappears we cannot through it obtain the evidence of the personal consciousness that was once associated with it. That consciousness may not have really disappeared, but may only have

been rendered unable to produce physical effects in the world. If it be a function of that organism, of course, it must perish, but as that is the debated question the utmost that we can contend is that the disappearance of the medium by which it had, when alive, been able to make its existence known only disqualifies denial of that existence, but does not qualify the affirmation of it. Hence the only way to obtain evidence of its continuance is to ascertain whether there are any conditions under which that personal consciousness, if it continues to exist at all, can produce physical effects in the world that will justify the teleological inference to its persistence. If this consciousness can produce through another organism the same kind of evidence by which its identity was established while living we may safely infer its continuity. To do this it will have only to report its memories, and hence the only way to establish survival will be to get into communication with deceased persons in ways somewhat similar to our communication with them while living. There may be other methods for effecting this, but of these I have nothing to do at present. It is certain that, if we can get into communication with a discarnate consciousness, assuming the possibility of its existence, we may have reasonable hopes of demonstrating survival, and in the writer's opinion there is no other way by which this can be accomplished against the elastic arguments of scepticism and materialism. The method of psychical research is, therefore, the only one that will afford us any rational basis for certitude in the matter. I shall not deny the right to hope and to have faith, but assurance is so important that no intelligent person can neglect the methods or the facts which claim to give it.

I am not concerned here with the question of facts but with that of method, without which facts are useless. This is no place to adduce facts to show that we actually do survive, as that is a larger problem than the limits of this discussion can consider. But I have laid down the principles on which all intelligent men must proceed if they are to have any assurance whatever regarding a life after death. So far as the argument here is concerned there may be no assurance, but if we seek it this method is the only one that can be

yond a blind and unintelligent "faith," and I think we are all sufficiently convinced of the value of assurance or certitude in regard to any belief to accept this standard, if it offers more than the authority of people who cannot present better arguments than the conservation of energy, or a "faith" which is both a *non-possumus* and an encouragement to irrational thinking and the capricious use of power.

I repeat here that psychic research is the method of the New Testament which is not that of Dr. Mackay. It was an appeal to alleged and perhaps in some sense real facts, and not to "faith" as assent to propositions. If religion is to have any intelligent basis at all it must come to this method. Hence, so far from attacking the religious mind the method here proposed is one that reconciles it with science as no other does. I understand the distrust which has infected religious minds of anything scientific. Physical science has so long antagonized, and successfully antagonized, religious beliefs, that it is not easy to conceive it as a friend of its fundamental postulates. But this traditional prejudice must be overcome and the sooner that the religious mind overcomes it and accepts scientific method as its best friend the better for the intellectual and ethical, to say nothing of the political status and influence, of religion as a respectable force in the community. Unless it does do this it must go the way of Paganism, which could not sustain its usefulness after it fell to the rank of incredible things. The vitality of all beliefs is dependent wholly upon the measure of intelligent support that they can secure, and a doctrine so useful in the ethical and social system as the survival of personality ought not to be allowed to lapse in assurance for the lack of an intelligent appreciation and application of the method which can give it strength and recognition.

I am quite aware of the abuses to which the belief in a future life can be put and perhaps has been put in the past. But these are no excuse for the abuses to which scepticism can also be put. But it is not rational to deny facts or to discredit their significance because we are afraid that some ignorant and ill-advised people do not know how to use them rightly. We should simply see that our responsibility is

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properly met and that people are educated to the right understanding of the issue.

The point with this scientific investigation is not the value of being able to communicate with deceased persons, but the generic importance of certitude on a belief which is so fundamental to the best ethical ideals of the race. That it is important is admitted by Dr. Mackay in the face of his statements about the consequence of demonstration to vulgarize it. Many important correlates are more or less dependent on the belief for either their integrity or their motive power, and hence, when the prevailing materialism tends to depreciate the value of personality in life, anything like the proof of its survival puts its importance on the level which it deserves and needs, especially in an age which prizes its democracy, itself a product of the belief. There was no particular benefit immediately accruing to the doctrines of gravitation and Copernican astronomy, but for their influence on the general conceptions of the universe and man's relation to it they were invaluable, and so it will be with the proof of a future life. It is not the mere fact of survival that will determine its importance, nor can we expect its belief immediately to react in favor of social and political regeneration. But the slow accumulation of important ethical ideas and associations with the certitude that personality is equal in value to matter and energy will permeate ethics with a power in the hands of the educating and political classes that will do as much for the coming generations as the belief has done in the past to originate and sustain what humanity we possess.

EDITORIAL.

Readers of the *Journal* will recall the "Nigger-talk incident" in the February number (p. 97) to which much importance was attached. Soon after the publication of the article I learned by hearsay that something had been said about the matter by Dr. Hodgson while living, and through Mrs. Piper's trance. It was impossible to correct the case until I was assured that this was a fact. Mr. Piddington, who has the past record in his possession, wrote me and the letter has just come to my notice, in which he quotes the record. I give this here below for the benefit of the sceptic who is entitled to all the incidents in this connection. It will be apparent to the student of secondary personality that most of the material then quoted from my own sitting, relating to this incident, can have no evidential value. We may assume that the reference to "nigger talk" was a subconscious reminiscence of Mrs. Piper in the trance. One feature of it, however, retains its value. It is the pertinence of it to Prof. James, which was not known, tho this is perhaps nullified by the real or apparent guessing which might be involved in the allusion to him, as a consequence of my denial, at the time, that it referred to Myers,—which it did in so far as the trance is concerned. But with these facts before us, the incident, as described by my article, has not the importance ascribed to it.

In reading the record below the reader must remember that the matter in parentheses was what Dr. Hodgson said at the sitting before his death. The other matter without enclosure purports to be communications from Mr. Myers.

6 August, 1907, Holy Well, Hook Heath, Woking.
Dear Professor Hyslop,

I think I promised to give you the exact reference *re* "nigger talk." Here it is:—

Feb. 4, 1902.

(R. H. "Do you remember about your laughing with me once and your saying that doubtless you would some time be coming back and talking nigger-talk?")

Yes indeed. Well, very well do I remember this. Is this what you would call my talks with you now?

(R. H.: No.)

I should really like to know if it sounds anything like it."

Sitting of Feb. 13, 1901.

" . . . I am making everything ready for a long talk with you, my dear Hodgson, does that sound natural?

(R. H.: Yes, it does. Do you remember your joking about coming back and talking nigger talk?)

Yes, quite so. Hear me laugh. . . ."

Yours sincerely,

J. G. PIDDINGTON.

THE SUPERNORMAL IN PSYCHIC RESEARCH.

There is some general confusion regarding what is meant by the "supernormal." This confusion and misunderstanding can easily be appreciated by the scientific man if he stops to determine exactly what he himself means by it, and it is certainly excusable in others who have not been made the beneficiaries of any satisfactory explanation of it.

The most general import of the term is that which transcends the *normal*. But this latter is so indefinite that the "supernormal" becomes doubly indefinite. It represents not only the negative of the "normal," which we assume as clear in conceiving it, but as the limits of the normal are not clearly defined the "supernormal" may begin anywhere and end nowhere. This state of meaning cannot be permitted to remain if we are to make psychic research and its problems perfectly clear. We must have some definite conception by which we shall measure the claims of both of them, at least in so far as the primary problem of psychic research is concerned.

Now the "normal" is comprehensive enough to denote any constant and regular action of an organism. Digestion, for instance, is "normal" when it does its work properly and there are no pains and bad effects from a failure to perform its natural functions. Eyesight is normal when it has no defects in the usual action of the retina and eyes. In usual parlance, therefore, "normal" means healthy and "natural." The supernormal in distinction from this would imply the "abnormal," but the fact is that the term is not given any such import in psychic research or elsewhere. It is the "ab-

normal " that represents what is not " normal " in the physiological sense of the term. What then can we mean by the " normal " in psychic research?

The problem of psychic research was created by the allegation that certain kind of information was acquired in some unusual way—a way very different from what was generally assumed to be the only way in which knowledge could be obtained. Illustrations of this peculiar type of information are found in what has been classified under the various terms telepathy, clairvoyance, premonition, and spiritistic phenomena. In contrast with the claims that such phenomena existed, psychology had to define the usual and "natural" mode of acquiring knowledge. This it asserts or assumes to be in two ways, namely, by Sensation and by Judgment, if we may summarize the various processes in these two divisions. Now Sensation is supposed to be the "normal" and usual way of getting knowledge of things outside of us, and this is so general that any process claiming to get it otherwise is subject to the keenest scepticism. And in the phenomena of the senses we have organs whose limitations are measurably well known. For instance, we all agree that we cannot see through solid objects; that we cannot see around the globe; that we cannot see a pin a mile distant; that we cannot see through walls; that we cannot hear whispers a mile distant; that we cannot by sensation perceive human events half way around the earth, etc. We say and conceive that our "normal" perceptions cannot give us such information as is supposed to be conveyed by telepathy and clairvoyance, and hence, in so far as we feel that the source of our knowledge of eternal things is limited to sense perception we feel exceedingly sceptical about the claims of any other source.

In the problem of knowledge, therefore, we have come to think that its "normal" acquisition is through the senses and that their functions and capacities are limited to what we all most usually and most naturally experience. There are, of course, slight variations in these limits as in the more or less acute sensibility of one person compared with another, but any conditions requiring perception through solid objects or at impossible distances as compared with our usual experi-

ence we are accustomed to exclude from the normal, and unless the evidence is extraordinarily good and conclusive we most naturally reject the allegation as absurd. But what I am emphasizing is the fact that the "normal" in the problem of the acquisition of knowledge is limited to sensory processes.

We do not, however, think of judgment as "supernormal," tho it is not a sensory process. It represents a function which gets all the material upon which it acts from the senses. The matter of knowledge, if we may use a Kantian term, is derived from sensation. The process of Judgment does not add to the matter of our knowledge of things, of the external world. It but arranges and interprets it for us. Now as the matter of knowledge, namely, what we know of external events, comes through the senses, we are in the habit of considering all "normal" knowledge of external things and events to have their limits assigned to the usual functions of sensation. Any knowledge not so gotten will be called "supernormal." That is, knowledge which represents actual and verifiable events external to the organism and not acquired through sense experience will be called "supernormal" for the reason that it transcends sensory processes without being "normally" intellectual. Consequently the test of the "supernormal" will be its relation to sensory experience.

We recognize all sorts or productions by the mind which we would not call "supernormal," tho still not sensory. For instance, the productions of Shakespeare, of Aristotle, of Thomas Aquinas, or the work of any genius. These are not the result of ordinary intelligence and so transcend it. But as there is no definite criterion of the intelligence that transcends the ordinary mind we cannot assure ourselves of a means of distinguishing it from the usual. Besides the criterion of the "supernormal" must be that which assures us of an external origin of the knowledge concerned, and the place to begin with this is in sensory experience. We have no test of the intellectual knowledge that comes from without in distinction from that which is the normal product of the mind which has it. So we have to seek this test in the rela-

tion of the facts known to what we agree is "normal" without doubt. There may be "supernormal" intelligence of the intellectual kind for all that I know, but we are without the means of determining it. In the problem of psychic research we must have a clearly recognized standard of the "normal" if we are to ascertain when any given fact transcends it, and this standard is the ordinary limitations of sensation. That is, when any facts, external physical or mental facts, are known to a person without acquiring them by sense impressions of the ordinary kind and not in any way explicable by acute sensory action, we are entitled to call that acquisition "supernormal." Hence the term comes to denote what transcends sensation as we know it in respect of the matter known. So telepathy, clairvoyance, premonition, and spiritistic communications, if they occur, are "supernormal." Intellectual products, whatever some of them may be, are not probably "supernormal." The data by which we test the phenomena must be interpretable in terms of physical or mental facts provably independent of the mind by which the "supernormal" knowledge has been acquired.

There will be all sorts of facts which we cannot prove to be "supernormal" tho they actually be that in fact, so that our conception of it must be formed by such facts as are unquestionably evidential, such facts and coincidences between external events and the mind's perceptions, as would in no case be referable to chance or guessing, as well as not obtainable by either "normal" sense perception or intellectual processes.

This conception excludes from its category all instances of remarkable secondary personality, flights of genius or extraordinary lucidity, and intellectual feats not naturally consistent with the ordinary habits and experience of the individual. The fact that a thing is not ordinarily explicable does not prove it "supernormal," even tho it be that in fact, as it has to be inexplicable by sensory processes to receive the title of "supernormal." The problem is to explain the acquisition of matter or data of knowledge which might have been acquired by sensation under the proper circumstances. This means that the knowledge acquired "supernormally"

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but whatever they may be I hope they are satisfactory and that the incident and correspondence are now closed.

Yours sincerely,

June 27th, 1906.

E. G. B.

June 27th, 1906.

My dear Sir:—Replying to the questions in your letter to my wife, of May 22nd, I have to say that the remarkable experiences referred to occurred just as she relates them.

With respect to the G—— incident she could have had no possible interest or concern, not knowing the man nor ever having seen him. He was not even a patient of mine. I was in attendance only because of the absence of the regular family physician.

In the second incident pertaining to her cousin's death, I recall distinctly, as in the first incident, finding her sitting at the piano, pale and dazed, as if in a trance, from which I had to arouse her, and upon questioning her, she related her experience. All this occurred before the telegram came, announcing the death and the incident was related by her to our housekeeper, who now lives in Philadelphia, and to Mr. J. H. S——, of this city.

I can offer no satisfactory explanation for the above occurrences.

Yours very truly,

M. L. B.

St. Louis, Mo., Sept. 6th, 1905.

Editor "Woman's Home Companion,"

Dear Sir:—Professor Hyslop's article on "Ghost Stories from Real Life" in the September issue of your magazine, interested me greatly. Not because I know anything of Psychology except in a general way, nor because I am a spiritualist, which I am not, nor have I ever considered myself superstitious, but because several inexplicable experiences; and your invitation to relate anything one may have had or heard along this line is my excuse for writing. An experience of very recent date, brought to my mind more prominently to my mind, and next month's article by Prof. Hyslop, may explain it somewhat to me.

Some two weeks ago I had a very restless night, but the morning fell into a troubled sleep, when I dreamed of my mother (who lives in N. Y. State) weeping violently, and efforts to comfort her. I awakened and sleep left me the next day or two I was depressed and related my dream to my husband and next door neighbor.

This took place on Wednesday morning and on Friday morning I received a letter from my sister telling me that the day my mother had received word of the severe illness of my sister, my aunt, living in Connecticut. She left at once from her bedside, reaching there Thursday P. M., and at 4 o'clock

swiftly made my way to the street. An uncontrollable impulse prompted me to run, but the sidewalks were filled with people (returning from other churches). I took the middle of the street and ran with all my might, conscious that the crowds of people, many of whom would recognize me under the bright electric lights, would think I was acting strangely.

Quickly I reached the office and darted up the lighted stairs, really expecting to find something serious the matter. But all was quiet and serene. On one side the hall half a dozen reporters were busy. The door of the associate editor, Mr. Melville, whose room was next to mine, was open, and he in his shirt sleeves calmly working away. I quickly unlocked my own office door and threw it open, when out rolled a cloud of black smoke, such as I had never seen.

And yet the room was not on fire. What had happened was, that a very large oil lamp hanging over the desk had been lighted and left by the janitor, and left, with its large round wick turned up too high. It had worked up higher, and was blazing with a dull red glare through the dense smoke a foot or more above the top of the lamp chimney. There was, of course, danger of an instant explosion, but I took the risk and managed to extinguish it, and to throw up the windows. In the process I was transformed into a veritable blackamoor. And that was all!

Those who have never seen the like have little idea of the soot-producing power of kerosene when burned rapidly with imperfect combustion. Everything in the office, carpet, furniture, books and papers, was covered to the depth of an eighth of an inch, with a sticky soot. The large metal lamp, heated hot, had been literally forcing the oil up through the wick, and would no doubt very shortly have exploded. Pardon the length of description.

Instances are many, in which a dear friend in distress has in some manner, by telepathy or otherwise, impressed another with a sense of calamity or danger. What is peculiar in the incident here related—and it is quite unimportant otherwise—is that no human being other than myself was conscious of anything being wrong at the time. Supposing that the warning came from some unseen intelligence why was not the effort directed to alarm one of those at work in the offices close at hand? Had a destructive fire occurred my own loss would have been trifling, as I was engaged on salary and the building and property belonged to others.

Can it be that our tangible personality extends far outward from our bodies, like the air surrounding the earth or the light about a luminous globe and that we at times become conscious in that way of what is occurring at a considerable distance? I

never at any other time had an experience similar to this. I send it merely as a very trifling contribution touching a subject to which you have given much earnest study, and not asking or expecting a reply.

Yours faithfully,

J. E. B. McCREADY.

[On receipt of the letter written to Dr. Funk I wrote further inquiries to the gentleman and the following letter explains itself as a reply. It is most interesting to ascertain the nature of Mr. McCready's earlier experiences. Apparently the later phenomena was natural to characteristics which the former experiences had indicated.—Editor.]

May 24th, 1907.

James H. Hyslop, Esq., New York,

Dear Sir:—Your favor of 18th inst. inquiring for further particulars *re* my related experiences in the St. John *Telegraph* office is to hand. I beg to reply to your numbered queries as follows:

1. Those in the building had not noticed any smoke till I opened the door, which closed very tightly.

2. Every one about the building was immediately made aware of the trouble. I did not tell them all of my being warned, although I think I told my associate editor, Park A. Melville, now I think, in Boston, whose office room was then next to mine, and on the following day, John W. Gilmore, now of Oromocto, N. B., then business manager of the concern. (I have written him inquiring what he remembers.) I do not know Mr. Melville's exact address, but he is, I believe, in newspaper work in or about Boston. I, of course, told my wife, who now remembers very well my coming home in blackened condition from the smoke. As to what I told her then of the mysterious warning she now says that she has so often heard me tell the story graphically to friends, that she cannot distinguish between her memory of my earlier relation to her and my later many times repeated stories of the occurrence.

3. My sensations, when feeling impelled me to leave the church, were a strong internal motive which took the form of unspoken words—"Get to your office," "Hurry to your office." My *feeling* on being thus impelled was that it would seem ridiculous to yield and run out of the church, and all the time I was trying to attend to the services, but found it almost impossible.

4. I had no thought or consciousness of anything outside of me, trying to impress me.

5. I have had no other experiences at all like this.

6. Have never tried the Ouija board or planchette. Forty

or more years ago I dabbled in the table rapping of the time. I was accounted a fair "medium" in the crude spiritualistic experiments of a provincial country district at the time. The tables made some predictions, which, contrary to my then expectations, turned out true. Conscientious objections to peering into the future led me to resolutely dismiss the "spirits" and have nothing more to do with that sort of thing. One method of the olden time was to repeat the alphabet, and the table would rap when the proper letter was called, so spelling out a word, name or sentence. Five raps was a recognized spirit-call for the alphabet to be repeated. After many years and down to some four years ago, I have distinctly heard the alphabet call on the wall of my sleeping room, but refused to respond to it. I suppose had I recited the letters I would have received a message, but refused.

7. The lamp had been lighted about an hour before by the janitor, in the regular course of his duties. I had not been in the office since the previous Saturday evening. As the reporters employed then in the place are now, I think, all removed or dead, I fear I cannot offer further corroboration of my story than what I have given. I don't think any one who knows me will doubt the truth of the story.

I was only induced to write it because of the unusual fact that no one knew of the danger at the time the warning was given, this being exceptional in telepathy. I certainly don't want any notoriety in connection with it. My hope was to learn of some one who might have had a similar experience.

Yours faithfully,

J. E. B. McCREADY.

DREAM.

[The following dream is recorded because of its psychological interest, and not because it in any way evidences the supernatural. There is great need of noting dreams more carefully than is now done, in order to ascertain, as far as possible, their origin and sources. The following case is well reported, and furnishes an example of the way in which dreams of this character should be treated. If a number of persons were to make similar records, it might be that, in time, we should learn something of the causation and nature of dreams; and the following case is published in the hope that members and others may be induced to make similar records of dreams that occur to themselves.—*Editor.*]

February 20th, 1907.

Last night, before going to bed, I made up my mind to write down or "put on record" some dreams, as I have observed that, in my case, dreams rarely have reference to things which occupy a large proportion of my thoughts and attention, but seem in some way to be connected with trivial, half-observed facts and occurrences of the preceding day or days. It is as if the mind followed out a train of thought or sensation for which it had no time during the day. Now to the dream itself.

First of all I saw a church (1), the walls of which were on fire. (2). Men were trying to pull out the burning bricks! The fire, I thought, is caused by the burning apparatus which painters use for burning off paint. I walked inside the church and noticed its spaciousness (7). Where the altar naturally would be was a vacant space covered with oilcloth (3) which struck me as out of place. On the right side were heavy golden ecclesiastical chalices, etc. The scene melts away and I am with my mother. I receive an express parcel (10). I open it. I see a pile of slender gold chains (5), two rings (4)—a heavy plain and chased one, and one black enamel ring (17) covered with pearls. I put them on two fingers; I lose them (4) and I know by some mistake I shall find them in an oyster patty! (12) which our old cook is serving at the luncheon table. I find them on the table in a pile, and put on the rings again. Change! My sister shows me a letter. Out of it fall a lot of stamps (6). I am relieved at seeing them. Change again! I am a child running away from a house, large and winding and intricate. As I run, I put on a grey-blue (13) bonnet, like a night-cap (14); I find myself in a laundry (14); I am confused and rush out into a little room and find a wicker cupboard (8); when I hide, the door bends over, like my screen (11) does, and I know I am discovered!

I am now sliding down on my heels (16), and, at the foot of the stairs, I see a lead-pencil (15) with india rubber at the point. I think: why this pencil? And then I say, "Heels!" I am now on a winding, covered passage (9), and I hasten along, following a ball of light (9). I follow, but it melts away, and all I see is a straw hat with an amber hat pin in it (18). I awake—thinking. "Oh, let me remember this wonderful *sample* dream!"

It appears to me that it is my *visual* memory only which is active during sleep. I should like to state the fact that I paint much; my eyes are trained to observe, and do so almost automatically.

Facts and Observations.

- (1) I spoke about a church and its service to a friend that day.
- (2) On my way home, late, I saw a fire-engine hurrying by.

- (3) A friend spoke of having a room covered with oil-cloth.
 (4) Many times during the day my ring fell off. It is heavy chased gold.
 (5) I broke a slender, gold locket chain.
 (6) I intended to buy a lot of stamps.
 (7) I went to a concert hall, and remarked on its spaciousness.
 (8) I read Sir William Crookes' "Researches in Spiritualism" just before going to bed, and was struck with a diagram of an accordion, playing in a wicker cage; also a description of a globe of light, luminous and solid.
 (9) A week ago, I read an account of a dream of Mrs. Piper's, where she followed a light through a passage.
 (10) A friend of mine spoke of an express parcel yesterday.
 (11) I bought a screen yesterday which won't stand up.
 (12) I was asked to have oysters at dinner.
 (13) I am surrounded by grey-blue furnishings.
 (14) I had mother's night-cap laundered and tried it on.
 (15) Had no pen holder, so took a pencil, such as I dreamed about, and fixed a nib into it.
 (16) I wore shoes with rubber heels yesterday.
 (17) Mother had a black and pearl ring.
 (18) Two days ago, I saw an amber hat pin in another person's hat, and I wondered if it were mine.

So my dream showed 18 memories traceable by me to their different sources.

HELEN CARRINGTON.

CORRESPONDENCE.

Southbridge, Mass., Sept. 6, 1907.

The Editor of the Journal:

Dear Sir:—I see that David P. Abbott is up to his old tricks and tomfoolery again. He seems to intimate that mediums generally do that kind of tricks. It is certainly not the case, and if you had made a very extensive investigation you would know better, instead of depending on sensational writers.

Very truly yours,

C. L. N.

Editor, Journal of the A. S. P. R.:

Dear Sir:—Allow me to say that Mr. N—— is misinformed if he thinks that mediums do not do their slate writing tests in the manner described by Mr. Abbott. What evidence had Mr.

N—— beyond his opinion—that mediums do not produce their tests by the same means? It may interest Mr. N—— to learn that I have been seriously investigating the physical phenomena of spiritualism for more than nine years, and I have never seen any single case of genuine slate writing in all that time; one in which the fraud was not patent to me, and in all that time I have never seen a case of slate writing where I did not feel I could sit down, immediately after the séance, and duplicate the entire performance, and in most cases improve upon it. I am perfectly open to conviction, but I cannot find the genuine tests.

Very truly yours,

HEREWARD CARRINGTON.

BOOK REVIEW.

Behind the Scenes with the Mediums. By DAVID P. ABBOTT. Open Court Publishing Co., 1907.

I have no hesitation in saying that this is one of the most important and helpful books that has been published, dealing with slate-writing performances, sealed letter-reading, mind reading tests, etc. A large section of the book will be known to members of the A. S. P. R., as it consists of a reprint of the articles on slate-writing contributed to this *Journal*; while the chapter entitled "Mediumistic Reading of Sealed Writings" is reprinted from the *Open Court Magazine*, and is also pretty well known to students of psychic problems in America. It describes some very excellent methods of reading sealed letters, and obtaining writings on slates, under what appear to be the severest test conditions. The first chapter, "Half Hours with Mediums," is also very instructive, and explains some miscellaneous tests and experiences of the author that give one a vivid idea of what one has to cope with in many professional mediums. The chapters on "Vest Turning," on "Materialization," "Performances of the Annie Eva Fay Type," "The Relation of Mediumship to Palmistry and Astrology," etc., are highly diverting and instructive, and, to my mind, should be read by all those persons who are inclined to think that too much stress has been placed of late upon the possibilities of fraud, etc. In these Chapters are to be found tests more marvellous than anything witnessed in the ordinary mediumistic séance—duplicated by fraud, and the method fully explained. I am in a position to state that the explanations offered by Mr. Abbott are positively correct, and that mediums do actually perform their tests in the manner described. The two Chapters "Some Modern Sorcery" and "Some Unusual Mediumistic Phenomena," are, perhaps, the most instructive in the book, for here are described mind-reading tests and slate-writing, produced under conditions that to all appearances absolutely preclude all possibility of fraud, and yet are shown to be produced by the simplest possible means. These Chapters alone well repay the reader, and would give the book its value, even in the absence of any other material. A long "Appendix" describes methods of obtaining "spirit-portraits" by fraudulent means, and is also highly instructive and useful. On the whole, it may be said that Mr. Abbott's book is excellent from start to finish, and should have a wide circulation among all those who are honestly searching for the truth, and do not wish to be swindled out of their money by rank frauds, while searching for that truth.

HEREWARD CARRINGTON.

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THE PHYSICAL PHENOMENA OF SPIRITUALISM.*

By Frank Podmore.

The greater part of this very useful and instructive book is devoted to describing the methods actually employed by expert professional "mediums" for producing fraudulent spiritualistic phenomena. The methods of slate-writing, rope-tying or untying, spirit photographs, and materialization are thus expounded, so that we are left in doubt whether to wonder most at the ingenuity and audacity of the tricksters, or the simplicity of their victims. Three chapters are devoted to spurious clairvoyance and mind-reading: and these are, perhaps, the most valuable in the book, since they deal with imitations of phenomena which are undoubtedly in some cases genuine. Personally, I should like to hear more about the mediums' *Blue Book* (p. 314), with the list of seven thousand dupes to be exploited in Boston alone: Does Mr. Carrington really possess a copy of this wonderful book? How did he get it? And what will he take for it?

But, premising that much entertainment, as well as instruction, is to be obtained from the first section of the book,

* The Physical Phenomena of Spiritualism: Fraudulent and Genuine. By Hereward Carrington. Boston, 1907.

I pass on to the second and smaller section, which deals with the phenomena labelled "The Genuine." Here, unfortunately, I no longer find myself in entire agreement with Mr. Carrington. It would take too long to defend myself on all the points on which Mr. Carrington courteously seeks to controvert me. I should like to expound and justify my attitude towards the Poltergeist—the *fera naturæ* of Spiritualism: but I must refrain. But I will enter a brief protest against one of the author's positions. He contends that the existence of fraudulent manifestations is, in itself, an argument for the prior existence of genuine phenomena, of which the fraudulent are the counterfeit. When a conjuror changes a handkerchief into a rabbit, is he also humbly imitating Nature?

And I must challenge one statement of Mr. Carrington's, because it concerns my honour. In my treatment of Sir William Crookes' evidence as to the phenomena observed with Home, Mr. Carrington says that I seem to him to attack preferably the weak evidence. My principle throughout has been to deal with the evidence at its strongest. Mr. Carrington's criticism reveals a discrepancy between our standards of what constitutes strong evidence,—or rather, if he will allow me to put it so, it betrays a liability on his part to fall occasionally below the standard which he has set up for himself.

Consider the following passage, in which Mr. Carrington very clearly indicates the difficulties of interpreting testimony in these matters:—

"It will be seen from the above that there is a great difference between what *actually* transpired, at any given séance, and what the accounts *say* transpired. The general public cannot get that all-important fact too strongly rooted in its mind: that the events which transpired at a séance may not be reported accurately, so that the report of the séance may be altogether wrong and erroneous, though the sitters, and those who drew up the report, may have been thoroughly honest in their belief that the report is accurate in every respect. The effect of all this is very great indeed. Many spiritualistic séances are quite inexplicable *as described*, but the description is not a true report of what took place at the

séance in question. The facts are distorted. Consequently the person taking it upon himself to explain what took place at the séance is called upon to explain a number of things which, in reality, never took place at all. We must remember, in this connection, that a number of conjuring tricks, *as described*, would be quite impossible to explain by any process of trickery. The description of the trick was not correct." (p. 54).

Now, if Mr. Carrington had always kept true to the spirit of this passage, there would have been little room for divergence of opinion between us. I will illustrate my point by considering Mr. Carrington's method of dealing with the evidence for levitation. He quotes two passages in which Sir William Crookes describes in general terms what he has seen. Here is one of them:—

"The best cases of Home's levitation I witnessed were in my own house. On one occasion he went to a clear part of the room, and, after standing quietly for a minute, told us he was rising. I saw him slowly rise up in a continuous gliding movement, and remain about six inches off the ground for several seconds, when he slowly descended. On this occasion no one moved from their places. On another occasion I was invited to come to him, when he rose eighteen inches off the ground, and I placed my hands under his feet, round him, and over his head when he was in the air. On several occasions, Home and the chair, on which he was sitting at the table, rose off the ground. This was generally done very deliberately, and Home then sometimes tucked up his feet on the seat of the chair and held up his hands in full view of all of us. On such occasions I have gone down and seen and felt all four legs were off the ground at the same time, Home's feet being on the chair. Less frequently the levitating power extended to those next to him. Once my wife was thus raised off the ground in her chair." (p. 380).

Now the account is clearly evidence of Sir William Crookes' belief that he had seen Home raised from the ground without visible support. But unless we believe Sir William to be exempt from the fallacies which beset the senses and the testimony of ordinary mortals, it ought not to be held

sufficient to justify us in sharing his belief. In other words, we cannot accept Sir William's statement until we know more precisely the evidence upon which it is founded: what he saw, when, where, the nature of the light, and the attendant circumstances generally. Now, in his detailed notes of sittings with Home in 1871 and '72 he records two and only two instances of levitation, at which he was present, and in both cases, it is to be noted, the light was lowered just before the manifestation took place. On July 30th, 1871, shortly after the gas had been turned out, and "spirit lamps" [*i. e.*, lamps burning spirit] had been substituted;

"Mr. Home then walked to the open space in the room between Mrs. I's chair and the sideboard, and stood there quite upright and quiet. He then said, "I'm rising, I'm rising"; when we all saw him rise from the ground slowly to a height of about six inches, remain there for about ten seconds, and then slowly descend. From my position I could not see his feet, but I distinctly saw his head, projected against the opposite wall, rise up, and Mr. Wr. Crookes, who was sitting near where Mr. Home was, said that his feet were in the air. There was no stool or other thing near which could have aided him. Moreover, the movement was a smooth, continuous glide upwards." *

The second instance is recorded as follows: "On April 21st, 1872, after various minor phenomena had occurred, "a message was given 'Try less light.' The handkerchief moved about along the floor, visible to all. Mr. Home nearly disappeared under the table in a curious attitude, then he was (still in his chair) wheeled out from under the table still in the same attitude, his feet out in front off the ground. He was then sitting almost horizontally, his shoulders resting on his chair. He asked Mrs. Wr. Crookes to remove the chair from under him, as it was not supporting him. He was then seen to be sitting in the air supported by nothing visible." **

In commenting on the levitations observed by Sir William Crookes, Mr. Carrington remarks (p. 382). "Nor are the

* *Proceedings S. P. R.*, Vol. VI., p. 126.

** *Proceedings S. P. R.*, Vol. VI., pp. 118, 119.

usual methods of fraud possible either, since the light was always sufficient to allow of the medium being distinctly seen. . .” On what is this confident assertion based? Mr. Carrington is certainly not justified in basing it on the summary description of the phenomenon given in the two passages he quotes (p. 380) from Sir W. Crookes, for in these two passages the nature and the degree of the illumination is not even mentioned. And in the only two detailed accounts of the levitation which Sir William Crookes has published, the light, as just shown, had been lowered immediately before the manifestation; and, whether because of the insufficiency of the illumination, or because of his position relative to the medium, Sir William was in neither case able to see all that took place. He infers that Home was raised from the ground without contact, not from what he himself saw, but from what the others present told him they saw. Sir William Crookes is a man of such great intellectual distinction that we are bound to listen with respectful attention to any statement of his own experience. But science does not recognize vicarious justification, and we are not at liberty to impute like intellectual capacity to the unnamed witnesses by whom, in the second account quoted, Home “was seen to be sitting in the air.”

The other evidence of levitation cited by Mr. Carrington is the celebrated account given by the Master of Lindsay and others of the floating of Home out of a window at least 70 feet from the ground. The incident is reported as taking place on the 16th of December, 1868. Lord Lindsay reports as follows:—

“I was sitting with Mr. Home and Lord Adare, and a cousin of his. During the sitting, Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about seven feet six inches, and there was not the slightest foothold between them, nor was there more than a twelve-inch projection to each window, which served as a ledge to put flowers on. We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air

outside our window. The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down."

Lord Adare's account of this incident is as follows:

"We heard Home go into the next room, heard the window thrown up, and presently Home appeared standing upright outside our window; he opened the window and walked in quite boldly."

These accounts are dated July, 1871—i. e., two and one-half years after the incident. In February, 1877, the third witness, Captain Wynne, gives his testimony, in a letter to Home, as follows: "The fact of your having gone out of one window and in at another I can swear to."

Here we have three separate accounts of what purports to be the most stupendous marvel of modern times. Let us examine each account separately. Lord Lindsay was the chief spokesman: What did he see and hear? He heard a sound which suggested to him that a window in the next room was being lifted up: Subsequently, sitting with his back to the window, he saw on the wall a shadow which he interpreted as that of Home "floating"* outside the window, opening the window, and gliding into the room feet foremost. Even if the outside illumination had been good, and the shadows on the wall quite sharply defined, Lord Lindsay's testimony would amount to very little.

The shadows, we are given to understand, were cast by the moon, and Lord Lindsay could not therefore determine from the shadow on which side of the window Home was standing. At most, therefore, he could testify that there was a space between Home's feet and the window-sill. But were the shadows sharply defined? By reference to the almanac, it will appear that the moon was *new* on the 14th of December, 1868. What kind of shadow is cast by a moon

* I borrow this word from an earlier account by Lord Lindsay, given to the Dialectical Society in 1869.

two days old, even in the clear atmosphere of America? Lord Lindsay's account is worthless as evidence. Practically it amounts to this; he believes what the other witnesses told him.

But we have two other first hand accounts. What do the other witnesses say? Captain Wynne, eight years afterwards, says he can swear to the fact. Lord Adare says, "We heard the window open, and presently Home appeared * * * outside our window." Appeared to whom? Lord Adare tells what he heard. Why does he not tell us what he saw? Is it not a little curious that one of the witnesses to this stupendous marvel should be content to give so meagre an account, without any details, and couched in such ambiguous language? And is it not still more curious that the task of describing the details should have been entrusted to the one of the party who from his position could see nothing? If Lord Adare had really seen the whole drama, is it likely he would have left it to be told, practically, at second-hand? A comparison of the three accounts, and the ambiguous wording, of the testimony given by Lord Adare and Captain Wynne suggest that possibly none of the witnesses had their faces turned direct towards the window, and that Lord Lindsay was the only one of the three who made the attempt to distinguish between what he saw and what he inferred.

I appeal—if Mr. Carrington will permit the familiarity,—from Philip drunk to Philip sober; and will quote Mr. Carrington against himself: ". . . there is a great difference between what *actually* transpired, at any given séance, and what the accounts *say* transpired." Is there any case recorded in the book in which the nature of the alleged occurrences and the unsatisfactory nature of the evidence point more strongly to a divergence between appearance and reality?

In dealing with the baffling phenomena which form the subject-matter of the second part of his book—levitation, elongation, and the carrying about of red-hot coals—Mr. Carrington has chosen a hard task. If he has not thrown much fresh light upon the question, perhaps that was hardly to be expected. To get a satisfactory explanation of the marvels testified to, we shall probably have to await the

advent of another Home. But as to the first section of Mr. Carrington's book, there can be no question that it will repay a careful perusal.

STATEMENT OF SIR WILLIAM CROOKES.

[We asked Sir William Crookes if he wished to see Mr. Frank Podmore's article and he replied that he had not time to consider it, but he requested us to formulate our questions, to which we desired an answer. The following letter from him is in reply to the question whether he could furnish further particulars in regard to the statements which he had made respecting Home's mediumship. These statements were made at the conclusion of a paper by Sir Oliver Lodge, in the *Journal of the Society for Psychical Research*, Vol. VI., pp. 341-345. We quote these statements after giving his letter in reply to our inquiry.—*Editor.*]

7 Kensington Park Gardens, London, W.
August 10th, 1907.

Hereward Carrington, Esq.,

Dear Sir:—If you will kindly read my introduction to the series of séances with D. D. Home, as printed on pp. 98-100 of Part XV. of the *Proceedings* of the Society for Psychical Research, you will, I think, find answers to all your queries, written with more care and accuracy than I could now write them at this distance of time and in the hurry of other avocations. I have no objection to your reprinting this Introduction in your *Journal*. Indeed, I should like it to be reprinted, as it gives a clear statement of my present position in respect to these phenomena.

I remain, truly yours,
WILLIAM CROOKES.

The following is the introduction to which the above letter refers. The same opinion was expressed in his address before The British Association at Bristol, in 1898; see *Proceedings* S. P. R., Vol. XIV., pp. 2-5.

INTRODUCTION TO "NOTES ON SEANCES WITH D. D. HOME"

By Sir William Crookes, F. R. S.

In the year 1874 I published in a collected form various papers, dating from 1870 to 1874, describing inquiries made

by myself, alone or with other observers, into the phenomena called Spiritual. In a paper reprinted from the *Quarterly Journal of Science*, for January, 1874, I announced my intention of publishing a book, which should contain my numerous printed and unprinted observations.

But this projected work has never seen the light. My excuse,—a real excuse, though not a complete justification,—lies in the extreme pressure of other work on my time and energies. The chemical and physical problems of my professional life have become more and more absorbing; and, on the other hand, few fresh opportunities have occurred of prosecuting my researches into “psychic force.” I must confess, indeed, that I have been disappointed with the progress of investigation into this subject during the last fifteen years. I see little abatement of the credulity on the one hand and the fraud on the other which have all along interfered, as I hold, with the recognition of new truth of profound interest.

The foundation of the Society for Psychical Research has, however, somewhat altered the situation. We have here a body of inquirers of whom the more prominent, so far as I can judge, are quite sufficiently critical in their handling of any evidence making for extraordinary phenomena, while they bring to the task that patience and diligence without which an investigation of this sort is doomed to failure. Invited to contribute to the Society for Psychical Research *Proceedings*, some of my notes on séances with D. D. Home, I feel I ought not to decline. I am not satisfied with these notes; which form, so to say, only a few bricks for an intended edifice it is not now probable I shall ever build. But, at least, they are accurate transcripts of facts which I still hold to be of deep importance to science. Their publication will, at any rate, show that I have not changed my mind; that on dispassionate review of statements put forth by me nearly twenty years ago I find nothing to retract or alter. I have discovered no flaw in the experiments then made, or in the reasoning I based upon them.

I am too well aware that there have been many exposures of fraud on the part of mediums; and that some members of the Society for Psychical Research have shown the possibility

of fraud under circumstances where spiritualists had too readily assumed it was not possible. I am not surprised at the evidence of fraud. I have myself frequently detected fraud of various kinds, and I have always made it a rule in weighing Spiritualistic evidence to assume that fraud may have been attempted, and ingenuously attempted, either by seen or unseen agents. I was on my guard even in D. D. Home's case, although I am bound to say that with him I never detected any trickery or deceit whatever, nor heard any first-hand evidence of such from other persons. At the same time, I should never demand that anyone should consider Home, or any other medium, as "incapable of fraud," nor should I pin my faith upon any experiment of my own or others which fraud could explain. The evidence for the genuineness of the phenomena obtained by Home in my presence seems to me to be strengthened rather than weakened by the discussions on conjuring, and the exposures of fraud which have since taken place. The object of such discussions is to transform *vague* possibilities of illusion and deception into *definite* possibilities; so far as this has yet been done, it has, I think, been made more clear that certain of Home's phenomena fall quite outside the category of marvels producible by sleight-of-hand or prepared apparatus.

But I must not be supposed to say that all, or even most of, the phenomena recorded by me were such as no juggling would simulate. Many incidents,—as slight movements of the table, etc.,—were obviously and easily producible by Home's hands and feet. Such movements, etc., I have recorded,—not as in themselves proving anything strange,—but simply as forming part of a series of phenomena, some of which *do* prove, to my mind, the operation of that "new force" in whose existence I still firmly believe. Had I described these séances with a view to sensational effect, I should have omitted all the non-evidential phenomena, and thus have brought out the marvels in stronger relief. Such was not my object. In most cases the notes were written—primarily for my own information—while the phenomena were actually going forward, but on some few occasions they were copied or expanded immediately after the séance from

brief notes taken at the time. They are here reprinted *verbatim*; and the petty details which render them tedious to read will supply the reader with all the material now available for detecting the imposture, if any, which my friends and I at the time were unable to discover.

My object in publishing these notes will have been attained if they should aid in inducing competent observers, in this or other countries, to repeat similar experiments with accurate care, and in a dispassionate spirit. Most assuredly, so far as my knowledge of science goes, there is absolutely no reason *a priori* to deny the possibility of such phenomena as I have described. Those who assume—as is assumed by some popular writers—that we are now acquainted with all, or nearly all, or even with any assignable portion, of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening of the circle of our definite knowledge does not reveal the proportionately widening circle of our blank, absolute, indubitable ignorance.

IDENTIFICATION OF PERSONALITY.

By James H. Hyslop.

Aug. 24th, 1906.

The following experiment in the identification of personality was undertaken in repetition of similar experiments published in my Report on Mrs. Piper in the *Proceedings* of the Society for Psychical Research. I quietly arranged with Miss Mary Brickenstein to tell me some incidents which she would expect to prove her identity to any one she chose. She selected Miss Buchanan, after an explanation that I was imitating the phenomena of spiritistic communications. She then gave me the following incidents which I have worked up in the fragmentary manner indicated in the various "messages" represented by what I showed to Miss Buchanan.

Miss Brickenstein alluded to the fact that she wore a brussels net veil on the piazza one warm day while at her Florentine embroidery, which she was much interested in, and that they had played bridge whist under the trees. Also she

remarked that she and her sister met Miss Buchanan at the stone one evening behind the hotel, and that they had talked at the balsam walk about England and Scotland and especially the Prince of Wales and his morganatic marriage. To lead Miss Buchanan astray she mentioned a drive taken by the latter to Keen Valley for books and her stopping at Arisponet on the return. Miss Brickenstein also remarked the fact that she suffered frequently from neuralgia, a fact which Miss Buchanan should recognize.

The "messages" work up these incidents in a most confused form to imitate the confused messages which often come through Mrs. Piper. They explain themselves. As the mistakes and confusions usually follow phonetic lines the reader will often remark that an apparently irrelevant word is a phonetic attempt at some important name or phrase.

I explained carefully to Miss Buchanan that she was to imagine the messages as coming from some one who wanted to prove his identity to her as if a spirit, and that she was to watch for phonetic errors, explaining to her what often occurred in communications of the alleged spiritistic type. The answers recorded after the questions, which were shown one at a time in their order, explain themselves. I place the answers to the incidents masquerading as "messages" in square brackets.

I

Hello, don't you know me. We met not long ago. I was.....I forget. Oh yes, the.....back some distance. Yes, not in the parlor. I..... wait.....Break.....is that it? No I don't get it. Try again.

[No guess of any one. Recalled the breaking of a tumbler by my little boy George, this being suggested by the word break.]

2

.....fully stuffy here. But I think I know who I am.one. Remember.....warm weather. Played.. the bride? No, the king.....the deuce! Speakhear. The mountains there. Oh yes. Upone behind the house.

[No one recognized. The word "bride," intended as a mistake for "bridge," suggested a reference a few nights previously to some one in the parlor who looked like a bride.]

3

Remember the sunsets. We often saw them at that stone. Others did. I am.....Remember my spectacles. Breaks.....No.....Ten. You know.wist. Let me breathe.....on the piazza.

[The allusion to spectacles suggested Mr. Brickenstein, and Miss Buchanan recalled that she had broken his tennis racket. Miss Buchanan also mentioned the fact that she had seen the sunset with him at the stone behind the hotel.]

4

Under the trees.....Brussels.....tied.....Remember the bridge.....Florentine. The books to read. Downhill. A.....net. No, I was not with you.....Lodge. We met at the stone on the slope behind.....The drive.....books, books. Oh yes.

["Lodge" suggested Hurricane Lodge, as it was intended. Recalled the drive to Keen Valley for books, but not the intended meaning of "A.....net" which was for "Arisponet," the name of Mrs. Martin's place. The word "bridge" suggested meeting Dr. Hurd at the brook bridge. Not intended. Mention of talk with Mrs. Logan about Florence.]

5

If it were not.....cards. Net vale. The bridge.....Prince.....I don't know.....It was there:.....Trips in England. We talked.....last week. Oh yes, that walkpond.....

[Talked with Mrs. Logan about the Princess. Did not recall any pond. Recalled trips to England and talks with Mrs. Logan about them.]

6

Hurry.....what did you say? walking stick. No, no... ..nearly. The cane. There.....that is it. Bricks and stone. Don't you know? Scotland.....Wales. Mr. Morgan. We talked about it.

["Bricks and stone," as intended, suggested Brickenstein, and statement made that it might represent mistake in coming through. "Hurry" as intended recalled "Hurricane." Recalled talk with Miss Brickenstein about the Prince of Wales, and remarked: "It looks like Miss Brickenstein." This was correct. Did not recall any "Mr. Morgan." The word was intended as a mistake for "morganatic."]

7

Prince of Wales.....embroidery.....veil tied over my head.....Many talks about him. You know. B.....s.....Ask Ellis. Ride.....keen aris.....Who was it? I.....Brussels net.....Oh yes, I wish I could keep clear.

["I wonder if 'B.....s.....' means Brussels?" Allusion to ride suggested Mrs. Corlies. Then asked if "B.....s....." meant Miss Brickenstein. I did not assent, but remarked that I would note her guess.]

8

Do you remeb.....neuralgia. Florentine.....Played on the.....bridge. Is that right? piazza.....waist. No, no. Bears.....Mar.....Wales. I said something about.....morning.....no. Wait. Balsam walk. You know that. We talked there about marriage.

["Florentine" recalled staying at a pension in Florence. Recalled being at Balsam walk with Mrs. Logan and the Brickensteins and talking with them there about the Prince of Wales, and also remarked that Mrs. Logan had neuralgia. Word "morning" suggested nothing. It was intended as a mistake for "morganatic."]

9

Remember my Florentine embroidery. How warm it was. We got thirsty. Bier.....Bessie.....Stone.....Oh yes, played bridge. Now I have it. You know.....It was whist. I had neuralgia. You talked about the Prince of Wales.....balsam walk.....Morgan's wedding.

[The allusion to "Florentine embroidery" recalled Miss Brickenstein very definitely and assuredly. Remarked that

she, Miss Bu. had not played any games of bridge whist here, and did not recall the game under the trees which the "message" intended. "Bessie stone" suggested Miss Brickenstein. This was the intention. Allusion again to the talk with Mrs. Logan about the Prince of Wales.]

10

I saw you take that drive. I was not there. ArisponetBreaksten. Oh I can't. You remember talks about England. Scotland too.ck....s..n Hurricane..... met at stone back.....Don't you know.

[Drive and Arisponet recognized, and "Breaksten" interpreted as referring to Miss Brickenstein correctly, and the remark made that Mrs. Corlies had introduced them, the Brickensteins, to her at the stone behind the Hotel and as *bricks*.]

11

I was interested in embroidery, and had neuralgia. Remember the morganatic marriage and the balsam walk. Bricks stone.....I was there.....my brother.....Remember whist. We played.

[Miss Brickenstein guessed again with assurance and the remark made that she had not played bridge whist with them. The game under the trees not recalled.]

12

I had a sister. Capitol.....We lived there. B..i..t.. ..in. Three of us. We.....Hyslop. M....y Br....k st....n. I must go.

[Miss Mary Brickenstein guessed and an illusion made to Washington where she and her sister and brother live. This was intended by the use of the word "Capitol."]

The reader will remark easily enough the various illustrations of correct identification. I had, of course, intended that Miss Brickenstein should be the alleged communicator whose identity was primarily sought, but I also intended that others should be secondarily involved, and the identification in their cases was often quite as prompt and clear. It is ap-

parent that it does not take much evidence psychologically to justify the identification of a special person in the manner here illustrated. It is especially important as showing what follows the exclusion of fraud in mediumistic phenomena and that the sitter's judgment may be much more respected for his verdict than it is perhaps usual to concede. We have, in such experiments the assurance that the message comes from a known person and the problem is only to study the amount of evidence which will justify a judgment of identity. The phenomena might illustrate the ease and extent to which the impersonation of others may be possible, but it is no part of this experiment to exhibit such a fact. The problem of impersonation in these phenomena is not an important one, and concerns only those who are willing to believe, without evidence, in the existence of non-human spirits masquerading as human agencies beyond the grave. As we cannot scientifically believe in spirits of any kind until personal identity has been proved, we shall have to make the matter of impersonation secondary to the first issue. Hence I am concerned here merely with the question of the extent to which we can accept the average and normal human judgment regarding the source of any given facts purporting to be spiritistic. We are testing the correctness of the sitter's judgment in estimating the evidence, not determining the existence of the source identified. Readers must decide for themselves the interest and importance of the results.

The second experiment was conducted in a slightly different manner. The lady who was to act as "sitter" was in a distant town, and I sent the "messages" to her in a marked order and she was requested to write her verdict on each one as she read it and not to wait until she had read all of them. The order in which they were to be read was marked. I waited until I could send the "messages" to the lady from New York City, so that no direct suspicion of the lady who gave me the material could arise, as Mrs. Belknap, to whom they were sent, knew that Miss Brickenstein was at the hotel in the mountains at the time when the material was actually prepared. By sending my letter from New York the most natural associative clues and suggestions were avoided. The

record represents the "messages" and replies or guesses in the same manner as in the first experiment.

The reader will observe that the identification was so prompt that the whole effect of later "messages" was only confirmatory. I had intended that the earlier questions would not suggest Miss Brickenstein, but would appear corroborative of the judgment when it had been established by the later instances. But the reader will remark that the right name was gotten immediately and on what would appear to most people as extremely slight evidence. I had given no hint whatever of the time and place of obtaining the matter which makes up the "messages."

The incidents out of which I made the "messages" were the following. Miss Brickenstein had been told by Mrs. Belknap of a tea basket she had given her daughter Margaret the previous Christmas. Just before my little boy and myself started on a California trip I was given a reception in the woods on a mountain side. Mrs. Boyd and Miss Brickenstein had tied a ribbon on a post to serve as a guide for the guests to the grounds. Some fun had existed between the Brickensteins and Mrs. Belknap because they all had reddish hair. Other incidents explain themselves, in some cases not having any special purpose or relevance except to give the effect of confusion.

I

Do you remember the tea basket. You told us you gave it to Margaret the Christmas before. We saw you at.....

[Miss Brickenstein.]

2

We were at the party on the mountain side. Mrs. drove us down. We asked for the woods. He was in a college. You remember. You wanted the cottage at foot of hill. Reception..... He was going away..... The little boy.....

[This recalls the picnic in the woods suggested by Prof. James of Harvard and to be given for Mr. Hyslop who was going to California. The episode of the cottage suggests Mr. Soren, as I remember.]

3

Culver.....only one day. We tied the ribbon on the post. California. The tea party. George went too.

[This suggests Mrs. Boyd as I seem to remember. She had a young man who was a visitor for only one day and that he might have been at the tea. She tied ribbons on the fence to show the guests where to enter. George Hyslop went to California with his father.]

4

Mrs. Boyd.....do you remember she drove us down to the place. The hillside near the lodge. Three of us tied the ribbon. James..... Harvard..... said he would come.

[I thought the office boy did the driving the day of the tea. Did Mrs. Boyd drive us down? Prof. James said he might come, but did not, having gone off with some friends at Glenmore.]

5

My sister was there. We were all good friends. We felt much sympathy because we three had red hair. We met at lodge.

[It must be Mary Brickenstein. It sounds more like Mary than Lucy, and we three were more or less alike as to hair.]

6

Bricks and stone. M..... and L..... Stein. It is hard to get it. Oh yes. Br..... Brads..... Breaks..... Mar..... L...cy Brick.....

["Bricks and stone"—Mary and Lucy Brickenstein, but the rest is too obscure for me to make anything of it.]

SPIRIT SLATE-WRITING AND BILLET TESTS.**By David P. Abbott.****FOURTH ARTICLE.****[All Rights Reserved.]****XIV.**

I will here describe a few methods of obtaining a name or a question which is written by a sitter, and where the sitter retains the writing in his own possession. The first which I shall describe is the most improved method known at present, and is almost universally used by the professional mediums traveling over the country.

The plan is to get an impression of the writing that is not a carbon impression. The impression is, in fact, invisible until after it is "developed." The paper used is a thin, highly glazed paper. A tablet of this paper is provided for the subject to write upon. He can make an inspection of the tablet if he so desires, and he will find nothing. The operator first prepares a few sheets of the paper by rubbing over one side of them with wax. Some mediums use paraffine wax, which has been melted and mixed with a small amount of vaseline. If this wax be used, it must be kneaded with the hands while cooling and afterwards pressed into cakes. I prefer to use "spermaceti" wax. The wax, being white, can not be seen on the paper after the same has been coated with it.

The sheet must be laid on a flat, smooth surface, and thoroughly rubbed over with the wax. This prepared sheet is generally placed in the tablet two or three sheets below the top, coated side down. It should be held in place with library paste; and another prepared sheet should be similarly placed a little further down, to be used in case emergency demands it.

When the writing has been done, an invisible impression of it is transferred from the waxed surface of the prepared sheet, to the sheet next under it. Of course this can not be seen until developed, as the wax is very thin and is the color of the paper. After the subject writes his questions, and removes the sheet bearing them, the operator secures this tablet by almost any secret means; and then he secretly removes the sheet bearing the impression and develops it. This is most generally done by throwing on the sheet some powdered charcoal, and shaking the sheet around until the powder adheres to the wax, after which the surplus powder is dusted off. The writing appears plainly and may be easily read. Some performers use plumbago, lamp-

black, or coal dust instead of charcoal. Many different powders may be used. The magician, Mr. Edward Benedict, merely holds the wax impression over a lighted gas jet, moving it about. The flame blackens the wax portion, which melts and dampens the paper where it adheres.

When this trick is used at private readings in apartments, the operator, after the writing, usually leads the sitter into the next room for a reading. Meanwhile an assistant secretly secures the tablet and leaves another in its place that is unprepared. Generally the door between the two rooms is left open; and it is only necessary for the operator to engage the sitter for a moment, to give opportunity to the assistant to make the exchange, which can be made in many different ways. After the assistant has had time to develop the writing, the operator leaves the room for a moment on some trifling errand and of course secures the information while out of the room.

Sometimes the operator produces a slate message for the subject; and then while the subject is inspecting it, secretly exchanges tablets from a large pocket in his coat. When this method is used, the operator generally pretends to hear some one at his outside door; and as his servant fails to respond, the operator excuses himself for a moment, and taking advantage of his absence, develops and reads the writing.

I am indebted to an accomplished magician, Mr. Gabriel Rasgorshek, for the secret of an excellent means of working this trick. It is being successfully worked by an expert medium at the present time, and Mr. Rasgorshek is thoroughly informed as to the means employed.

The medium gives his readings in a large store room. He curtains off the room into three apartments, making a large reception room in front, a middle or waiting room, and a third room in the rear, where is concealed an assistant unknown to all callers. He uses a twelve foot cabinet in the center of the rear of the middle room, directly against the rear cross curtain. The cabinet is merely formed of curtains, and is divided into two compartments by a curtain partition.

In one of the compartments of the cabinet is a table, a prepared tablet and pencils. This is the room into which each sitter is invited by an attendant, to write out and prepare his questions, signing his name to them. In the waiting room near the walls are seats for callers, and one caller at a time is invited to enter this solitary room and prepare his questions. The other room in the cabinet has a table near the back curtain, with a chair on each side of it. In this latter room, on one side of the table, the medium is seated, giving the readings, slate writings, etc.

The concealed assistant in the rear of the apartments secretly reaches through the cabinet curtain into the room where the tab-

let has just been used, and removes the tablet, leaving another prepared tablet in its place for the next subject. He now develops and reads the questions, names, etc.; copies them neatly and *also adds to them information secured from the city directory*; then placing the slip of paper containing the copy in a small slit in the end of a stick, pushes it through a small opening in the back curtain of the other room in the cabinet. This opening is located so that the stick enters the cabinet just by the medium's hand behind the table. The subject is by this time on the opposite side of the table receiving his reading, and the medium secretly opens the slip and reads the information. Meanwhile another subject has been invited into the other room in the cabinet to prepare his questions. There is also a small cloth tube on the side of the table next the medium's hand. This tube runs through the rear curtain. In case some one has become unduly excited over a reading and has prepared questions at home and returned for a second reading, the medium takes them in his hand for a moment, fingering them. He keeps on hand a number of folded billets of different styles; so that when he sees the ones the subject has, he can secretly secure duplicates in his palm. When he fingers the subject's billets, he adroitly exchanges them for his own, and apparently places the subject's billets in a book on the table. In reality he places the substitutes in the book, "palming" the originals, which he sends through the cloth tube to the assistant. Very soon they are returned to the hand of the medium under the table. He now takes the billets from the book, apparently returning them to the sitter, but really again substituting, so that the originals are returned to the sitter. He conceals the duplicates; and by this time the information begins to come into his hand, and the reading becomes very effective.

There is a means of developing the wax impression that I consider superior to the method given above; but I am restrained from making it public by a promise of secrecy to the dealer from whom I purchased the secret. It can be obtained of George L. Williams & Co., 7145 Champlain Avenue, Chicago, Ill. The method given here, however, works very well, and is the one generally used by most mediums; the secret has become common property among mediums and has even been published before.

A magician, Mr. C. S. Weller, of Mitchell, South Dakota, has experimented a great deal with different methods of preparing impression paper and developing the impressions. He sometimes prepares the sheets with common cocoa butter, and sometimes he saturates the paper with a forty per cent solution of cream and water, afterwards stretching the sheets in frames until dry. These can be used on a marble-top table, the bottom of a porcelain dish, or a marble slab. In this case he dusts ultramarine blue on the object bearing the impression and then blows

it lightly, so that all of the powder is blown off except that which adheres to the impression. Any of the colored powders may be used. Some performers place a prepared sheet on a glass plate and another sheet over this for the subject to write on. In this case the impression is transferred to the glass plate.

I am acquainted with a lady medium, who, when she gives private readings, answers some questions for each of the sitters, which they have written and retained, giving them their correct names, etc. The method she uses is very simple, yet she assures me that it works most successfully.

This medium is working in connection with a lady "Palmist" who always receives the visitors in the waiting room. When the visitor arrives, this lady has a book in her hands, which she has apparently just been reading. There is no furniture in the room except some chairs. The lady seats the visitor; and in case this person does not desire a "Palm Reading," she says, "Madam B—— is not quite ready to receive visitors just now; you will have to wait a few minutes." She then continues, "While you are waiting, just write down the questions you wish to ask," and she gives the visitor a sheet of paper and a pencil; and as there is no table upon which to write, she also gives this person the book which is still in her hand.

She places the sheet of paper on the back of the book and says, "Write the questions you desire answered on that sheet of paper and keep it. Madam B—— prefers to have you write them down so you will not forget them. Sign your name to them and address them to some spirit near to you."

The subject does as requested, and the lady again tells her to "just keep her questions." She now relieves the visitor of the book. She waits and converses for awhile, and then says, "I do not see why Madam B—— does not come. I will go and see if she is ready." She retires to the other rooms, and incidentally takes her book with her. She quickly returns with a duplicate book in her hands which the visitor thinks is the original book, and says, "Madam B—— is nearly ready, and she will be out in a few moments." She converses with the visitor until the medium comes in and proceeds to give the reading, which fully answers the questions.

The first book was a new one and had a paper cover on the back. Under this cover, on each back, was a carbon sheet, with a sheet of white paper under it. When the lady went to see if the medium was ready, she left this book with the medium, returning quickly with the duplicate. The medium read the impression and committed all to memory before entering.

There are many methods of secretly securing an impression of the writing of a sitter. Sometimes, where no table is handy, the subject is given an ordinary "clip board," such as stationers fur-

nish for clamping billheads and blank papers. This consists of stiff pasteboard and a spring clip, or clamp. A sheet of blank paper is in position held by the clip; and the writing is transferred from a sheet of copying carbon concealed under the mottled paper covering the inside of the "clip board," to a sheet of white paper between it and the board. The "clip board" is then taken secretly by an assistant, or sometimes by the medium, who excuses himself for a moment on some pretense, after adroitly exchanging a concealed "clip board" for the prepared one which he also conceals. A sharp knife is then run under the edge of the mottled paper of the board, separating it therefrom. The carbon is removed and the impression read. After this a new blank sheet is put on the board, the carbon replaced, all is neatly covered by mottled paper, which is pasted in position, and the "clip board" is again ready for a sitter.

Sometimes the table on which the subject writes is prepared. A good method is this: Use a heavy table or one nailed to the floor. The table must have one hollow leg. A sheet of thin, white silk is spread on the table with a sheet of carbon over it and thin cloth or paper over both. This last is tacked in place. A cord runs up the hollow leg and is attached to the silk. This cord runs under the floor to a concealed assistant, who draws in the silk after the writing.

The most common method and the one most generally used is a bold "switch" of the paper before the eyes of the sitter, when the operator takes it to press it against his forehead. When this method is used the medium, and subject sit at opposite sides of a table. The writing is done on a small card, which is then folded two times by the subject. The medium reaches and takes it in this condition, and presses it against his forehead; then returns it to the subject to press against his own forehead for a time. The operator then again takes it, and pressing it to his own forehead, gives the reading.

In this method the operator has concealed in his left palm a duplicate card folded similarly; and when he takes the card from the subject with his right hand, first places it in his left hand directly over the duplicate. The back of the operator's hand faces the subject so that the cards are concealed from his view. Now with a deft move of the fingers, he pushes forward the duplicate into view, withdrawing the original; then fingering it with his right hand he takes the duplicate and presses it to his own forehead. He next hands this duplicate to the subject to press to his head; and meanwhile with his left hand below the table, he secretly opens and reads the question. The card can be opened and folded silently, which is the reason cards are used instead of paper. The original is now palmed in the left hand, and the original maneuvers gone through with again; this time

handing back to the subject his own card. After this the reading is given.

There is another method of making the "switch," which is in very general use. In this case it is made with one hand alone. Soft paper is used instead of cards, so that it will fold into smaller space. Proper paper can be opened and refolded silently, if care be used. The slips are of a uniform size, so that when folded they will always be of the same size. The subject is instructed how to fold them after he has finished his writing.

When the operator makes this "switch," he has a duplicate piece of paper inside his right fingers, held between the middle and first finger near the end. He keeps the back of this hand towards the subject so that the duplicate can not be seen; and when he picks up from the table the paper that the subject has written upon, he deftly draws it from the ends of his fingers with his thumb, up into his palm beyond the duplicate, and then with his thumb pushes the duplicate into view.

With a little practice this "switch" can be made in an instant, and the move will escape the subject entirely. If, at the moment the operator picks up the paper, he addresses the subject, the latter will invariably glance into his face for an instant; just at this moment the right hand deftly makes the "shift" and instantly brings the duplicate into the view of the subject in a perfectly natural manner, which seems entirely honest in appearance. He then proceeds with whatever method he may prefer in finishing the trick.

I will next describe two tricks depending entirely on this "switch." They are used very extensively by the professional mediums of this day in the larger cities. The second one I will describe is used by a number of the most celebrated mediums of Chicago, such as advertise with flaming headlines in the daily papers.

In the simplest form the operator seats the subject at a large table, facing it, and near the right corner of one of its sides. There is nothing on the table but a few slips of paper, a Bible, and a bell. The subject is instructed to write his questions, fold his paper and lay the same on the table, and then to tap the bell when ready.

On hearing the bell the medium enters, steps to the table and picks up the billet, at the same instant asking the subject if this paper contains his questions, name, etc. At this instant, while the subject glances at the medium's eyes, the "shift" is made: and the operator, instantly, with his left hand, opens the Bible, and with his right apparently inserts the billet between the leaves, closing the book. He, of course, inserts the duplicate billet, retaining the original in his right palm. He now steps to the left side of the subject, who remains seated at the table. He faces

from the table so that his left side is next to the left side of the subject, and he instructs the latter to place his hands on the Bible. Then the medium places his left palm on the subject's head to "establish conditions"; and as he does so he places it rather on the side of the head nearest himself, and so that his palm and wrist are opposite the left eye of the subject. This prevents the subject from turning his face towards the medium, or seeing what he is secretly doing.

The reader must form a good mental picture of their positions, if he desires to realize the possibilities of this trick. The medium has his back toward the table and his left side to the left side of the subject, who faces the table. They are thus facing in opposite directions; and while the medium now describes his impressions to the subject, he secretly opens the billet with his right hand and reads it. His right hand is behind the range of vision of the subject, and is also concealed from the view of the latter by the medium's person and left hand, which latter is pressed against the upper left side of the subject's head.

He now folds it again, placing it in position between the ends of the first and second fingers; and turning he opens the Bible, taking out the billet and apparently presenting it to the subject. He asks the subject to hold it to his own head; and of course he gives the subject the original billet, secretly "palming" the substitute at the same time.

Next he places his hand on the subject's head, and gives the reading, answering the subject's questions, giving his name, etc.

In the next trick which is slightly more complicated, five slips of paper are used. The medium addresses the subject somewhat as follows: "You came here for me to help you. You are in trouble, or worried about something, else you would not be here. Now I desire to help you if I can. I charge one dollar, and I answer four questions. It is necessary for you to ask these questions if you want me to be certain to answer them. If I were to proceed of my own accord, I might give you something which you would not care for; therefore I will ask you to write your questions on these four slips of paper, writing only on one side of the paper, and folding them twice with the writing inside. On the fifth slip write your name, occupation, and address. Now write questions which, if answered, will be a benefit to you, something that will do you some good. Let one be about business matters, another about love or family matters, etc. If you desire results that will benefit you, write your questions openly, giving the names of all persons concerned, in a straightforward and honest manner. When they are written, folded, and all is ready, tap the bell." The medium now retires until he hears the bell.

The subject invariably complies with all conditions. When

the operator enters, he immediately takes the billets, one at a time, as they lie on the table, and crimps or folds them an additional time. He does this hurriedly, as if he desires them to be very securely folded. Of course he "switches" the last one, leaving a "dummy" in its place, and secretly retaining the original in his right palm.

He now takes the same position as in the previous trick, with his back to the table, left side to the left side of the sitter, hand on the sitter's head, etc. He then asks the subject to "make a wish" while he is "establishing conditions." While the subject is thinking of a wish, the medium secretly opens the billet with his right hand, reading and refolding it as in the other trick. He now remarks, "Have you made a wish?" On being answered in the affirmative, he replies, "That wish will not be entirely fulfilled." He now turns, and picking up one of the billets, apparently hands it to the subject, requesting him to hold it to his own head. Of course he changes the billets again, *handing to the subject the one he has just secretly read*, and retaining in his palm the new one. He requests the subject to hold it to his own head with one hand, and to lay his other hand on the Bible.

The medium now places his palm on the side of the subject's head as in the preceding trick, and with his right hand secretly opens and reads the second billet, memorizing it. As he does this he is verbally answering the question on the first billet, which the subject is now holding to his head. If the first question was, "Shall I make a certain investment in mining stocks, etc.," the medium says, "I see you contemplate investing in mines, etc., etc. This will not prove a profitable investment; you should by no means do this. I see there is another opportunity coming to you for an investment, that will be much safer, etc., etc. Now, sir, open the question you are holding to your forehead, and see if I have answered it correctly."

Meanwhile the medium has secretly read the second question, and the billet bearing it is in position between his fingers. He now picks up another billet, apparently giving it to the subject to hold as in the first case. Of course he gives the subject the second one which he has just secretly read, and retains in his palm the new one. While he answers the second question, which may pertain to love or family affairs, he again secretly reads the question in his right palm.

After answering the question, the subject is directed to open his billet and see if it be correct; and the medium turns and picks up another one, presenting it to him. This is continued until all of the questions are answered, and the subject's name, occupation, etc.

At the last billet, which the medium again gives to the subject, makes the "shift," retaining

the last genuine billet. This time he leaves the side of the subject, and answers the question correctly without contact with him. This trick is very effective, and gives the greatest satisfaction to the medium's patrons.

There are so many methods of gaining knowledge of what a sitter secretly writes that it is impossible to give them all here. It is safe to say that in any case where the subject is required to write anything, that there is always a secret means of gaining knowledge of the writing. In such cases no information is ever given except such as could be inferred from the writings, or such as can be given by shrewd guesswork.

I know one medium who wears a skull cap when giving a reading. It is made of black silk; and in the top of it, held in place by a lining of oil cloth, is a sponge saturated with odorless alcohol. The subject writes his questions on a card and seals it in an envelope. The operator now takes the envelope, and presses it on top of his head directly over the hidden sponge. The alcohol renders the envelope transparent; and after a moment the medium brings the envelope in front of his eyes, with its upper edge resting against his forehead, and there reads the question. He is near-sighted and this is quite easy for him.

He holds it in this position while he talks to the subject, until the alcohol evaporates and the envelope assumes its natural appearance. He then gives the reading and returns the envelope unopened. This is a very impressive trick. The use of odorless alcohol for such purposes is well known in some quarters, but I think this method of using it is not generally known at present. The envelope never leaves the sitter's sight and the experiment appears very marvelous.

Other means of securing information from writing are sometimes adopted, but they are very complicated and in some cases require a very expert operator. I once met a medium who could so manipulate his subjects as to secure much information from the writing in the most concealed manner ever known. The reader is referred to the author's article, "Some Mediumistic Phenomena," in the *Open Court* of August, 1905, for a sample of his work.

There are also means of apparently reading sealed questions from the platform or stage, in which the methods are thoroughly concealed. In some of these cases the medium never goes near or touches the questions in any way, can be blindfolded, and may even walk about while giving the tests. In such cases the sealed questions appear never to leave the sight of the spectator; yet the medium reads and answers them in the most marvelous manner. A description of the means used would require too much space for the length of this article, so I merely make mention of these tricks. I do this that the reader may be on his guard in

any case where the subject writes anything whatever, and where the operator claims to secure knowledge of such writing through the assistance of spirits of the dead.

EDITORIAL.

Mr. J. Arthur Hill, in a letter which we published in the September number of the *Journal* animadverting on the article to Telepathy in the June number, suggested that we should have a term for the "kind of telepathy" which we said had not been scientifically proved. It has occurred to us to suggest the word *telemneseia* for this purpose. We can assume that telepathy shall denote the transference of present active mental states, while "telemneseia" may denote the transference of memories and perhaps imply the selective capacity of the percipient to determine what is wanted for its purposes. It is possible that this implication of selection should not be associated with the term, as we should deem it more natural that the transmission should be the work of the agent rather than the foraging of the percipient, and if so we should have to coin a still different term for this selective process on the part of the psychic. In any case, however, *telemneseia* might serve to denominate a process of supernormal acquisition of memories rather than present mental states.

This definition would not imply that the process was or is a fact. The possibility is wholly without evidence at present, and it would have to be experimentally proved before it could have any standing in a court of science.

FINANCIAL.

It is intended that the fiscal year shall begin the first of January each year and end December 31st of the same. This year's report of total expenses will not be made until the January number of the *Journal* for next year.

If readers and members, however, will examine the *Journal* for February, April, August and November, they will find what the expenses of the work have been since they began in June, 1906. I shall summarize them here.

First Quarter.....	\$1,186.00
Second Quarter.....	2,064.30
Third Quarter.....	2,514.47
Fourth Quarter.....	2,687.67
Total	<u>\$8,452.44</u>

To complete the year ending December 31st will require nearly enough more to make the total expenses \$10,000, which was the sum calculated at the outset. It is hoped, however, to bring the amount a little below this.

Receipts from annual memberships have been \$4,925. Receipts from Life memberships of the various types have been \$2,450. Only the income of this last sum can be used. This will be a little more than \$100. Hence it will be apparent that the total receipts will be a little more than \$5,000. The expenses have been nearly \$3,500 more than receipts, and before the end of the year will reach nearly \$1,000 more.

If the experimental work which is contemplated this coming year be undertaken it will add considerably to the calculated annual expense. The Society will have to press vigorously for an adequate endowment, and this financial statement is made in order to emphasize that need. It is not known to what extent members can aid in this directly; but indirectly they might effect much by presenting the subject to all who may be induced to consider it. Work that is now enlisting the minds of the best men in Europe and that has received an endowment of \$800,000 from the French Government ought, in this country, which boasts of its intelligence and progressive spirit, to far surpass this munificence.

We wish to repeat the request to members that they be free to take part in the Correspondence which we wish to associate with the work of the *Journal*. Only in this manner can we remove difficulties, misunderstandings, and objections

regarding the work. We desire the freest expression of readers' opinions or desires with reference to these matters, and they will receive the most respectful attention.

For instance, word has reached us indirectly and not by letter that a certain member wants to see telepathy exploited experimentally and less of the matter which bears on spiritistic hypotheses. We should be glad to publish any criticisms of the method involved in editing the publications and express the hope that readers will take us into confidence in that matter. We would say to this unknown critic, however, that we should be very glad indeed to have and to publish matter bearing upon telepathy. The only thing that has prevented it is the simple fact that we cannot discover any suitable evidence of its existence. The writer, speaking personally, can say that he has never yet been able, in fifteen years' experience, to find a single case of it which could be experimented with scientifically, and for that reason cannot be expected to publish any matter on it. Very few spontaneous cases of it have come to our attention.

A MISUNDERSTANDING.

M. Caesar De Vesme has an article in the July number of the *Annals of Psychological Science* in which there are several misconceptions of views which I had expressed in the articles summarizing the experiments with Mrs. Piper and others since the death of Dr. Richard Hodgson in the February, March, and April numbers of this *Journal*. His remonstrative attitude of mind regarding my position with reference to telepathy, tho entirely friendly in its spirit, involves such a misunderstanding of what I said and hold, that it may be well to call attention to the matter and to correct the misconception which may have also been shared by others.

I am made, apparently at least, to deny the fact of telepathy, as the following quotations show. After quoting my statements he says:—

“ It seems then, that the person who holds the telepathic hypothesis, before having recourse to that of spirits, is in the opin-

ion of Prof. James Hervey Hyslop, among the great mass of *unscientific people*. He has asserted, as we have just seen, that those 'persons who can believe such things without a shadow of evidence would be capable of believing anything' and that he refuses to treat this hypothesis of telepathy seriously until some proofs can be advanced in favor of it which are adequate to sustain its vast pretensions."

After some further animadversions in criticism of my contention the writer goes on:—

"Secondly, is Prof. Hyslop quite sure that there is not, as he calls it, a *shadow of evidence* of the transmission that thought can operate between the experimenter and the subject in a state of trance? I appeal to all who have seriously pursued the study of metapsychics and ask them whether this statement of Prof. Hyslop's does not seem to them absolutely astounding. They are acquainted with the experiments of Dr. Malcolm Guthrie and Sir Oliver Lodge with Miss Ralph and Miss Edwards, of Gurney, and Myers with Blackburn and G. A. Smith, etc."

It is possible that M. De Vesme did not appreciate technical English clearly enough to detect exactly what my language stated in my attitude on telepathy: for his criticism is too friendly to attribute his position to a desire to find serious fault. With his understanding of my position his surprise and animadversions were certainly excusable, if not justified. But when my exact language is observed, with the definite limitations which I assigned to the term "telepathy," I think it will be clear that my position will not seem so at variance with scientific opinions about it as a superficial interpretation might imply.

I do not deny, and I did not deny in those articles, the existence of telepathy of some kind. I was quite aware of the experiments by Dr. Guthrie and others, and in fact I have accepted telepathy as a fact on the ground of just this and similar evidence. But what I was doing in my article was insisting on the limits of that hypothesis to the kind of evidence which proved it and determined its character, in so far as that evidence sustained it at all. What I denied was "the *kind of telepathy*" assumed by those who applied it to the Piper and similar phenomena, and I denied this, not as a fact, but as a

scientifically supported view. I did not say that telepathy has no scientific evidence in its favor, but "*the* telepathy which this writer assumes" (April *Journal*, p. 197), and "no scientific man believes in the *kind* of telepathy here supposed." I made this clearer and more emphatic in the June number of the *Journal* in the article on "Telepathy," but this may not have been seen by M. De Vesme when he wrote his article. What I have been insisting on is that the only scientifically legitimate use of the term "telepathy" is that which merely names a group of supernormal phenomena whose cause is not yet known or understood and that the facts which support its claims at all are limited to the present active states of the agent. There is no scientific evidence for selective telepathy or the percipient's selection of memories in other minds. This process may be a fact, but there is as yet no scientific evidence whatever for this, and it must be assumed if the spiritistic hypothesis is to have any rival in the explanation of the Piper and similar phenomena. They cannot be accepted as evidence of such a telepathy because they relate so definitely and almost exclusively to the personal identity of deceased persons. Until we have evidence of this selective telepathy, telepathic foraging in the memories of the living, telemnesia, if I may call it such, in facts not related to the personalities of deceased persons, the term cannot be legitimately applied to the explanation of such records as I was discussing. I accept telepathy as defined by the evidence in the Society's records and *Proceedings*, but that does not include one iota of fact proving the influence of latent knowledge. When the evidence has been produced that there is this *kind* of telepathy I shall insist less strenuously on its applicability to such cases as are under consideration.

The view which I here take is not new and is not my own solely. It was maintained by Sir Oliver Lodge himself as early as the first Report on the experiments with Mrs. Piper. After making the statement, in his account of personal experiments, that he regarded telepathy as scientifically proved and that "thought transference is the most commonplace explanation to which it is possible to appeal," Sir Oliver Lodge went on to add:—

"But, whereas, the kind of thought-transference which had been to my knowledge experimentally proved, was a hazy and difficult recognition by one person of objects kept as vividly as possible in the consciousness of another person, the kind of thought-transference necessary to explain these sittings is of an altogether freer and higher order,—a kind which has not yet been experimentally proved at all."

I admit unhesitatingly the possibility that present active mental states may be telepathically transmitted to a medium in a trance, but this admission does not carry with it the hypothesis or the belief that memories or past experiences can be so transmitted. Before any such hypothesis can be entertained scientifically it must have been proved to be tenable in regard to incidents which are not relevant to the personal identity of deceased persons. The original evidence of telepathy consisted in facts which it was absurd on the face of them, or at least unnecessary, to refer to such a source. Otherwise telepathy would have had to compete with spiritism for recognition. But there is not a trace or shred of scientific evidence that telepathy is a selective process foraging about the mind of sitters for pertinent incidents to impersonate the dead. The kind of telepathy which critics of spiritism are assuming or tolerating completely alters the conception which originally defined it. That conception assumed the agent as the influencing factor. This new and enlarged "telepathy" assumes that the percipient does the work selectively and no analogy whatever exists between this and the scientifically proved telepathy. All that I ask is that the hypotheses which are used to explain things be scientifically proved and that they show some rational consistency with the facts and the assumed powers attributed to them. I can abandon the spiritistic hypothesis when its rival can show some other credentials than the respectability of scepticism.

INCIDENTS.

The Society assumes no responsibility for anything published under this head, and no indorsement is implied except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

[The following account of personal experiences, in the main, explains itself. But I wish to call attention to the desirability of reporting or having reported the various sensations and emotions which may accompany noteworthy personal experiences. The importance of them will be apparent to the student of psychology, and the writer, who has himself reported in the English *Proceedings* through Professor James some important phenomena in the field of glossolalia, has here shown his appreciation of the accompaniments of such experiences. Similar reports are desired and will always be welcomed. Physiology always desires to ascertain and study such accompaniments of mental states as blood pressure, heart beats, knee jerks, optical reflexes, etc., so that psychology may take a lesson from this method and record the phenomena directly and indirectly associated with those which seem to be of most interest. The explanation may be left to the future.—*Editor.*]

THE MUSCULAR SENSE IN MEDIUMSHIP.

As no analytical attention has ever been reported by me of the Muscular Sense in Mediumship—as proof of the self-realization (by motor sensation) of the motions of “spiritual” pressures and forces—when acted upon by “spirits”—in speaking and writing—I herewith give the following experiences as connected with “The Case of Albert le Baron, with an introduction by Prof. William James,” in Part XXXI of the *Proceedings*.

I.

Muscular Sensations When Speaking.

Sensations of the Muscular Sense were felt by me in my cheeks; for my cheeks were mechanically compressed by the motion of the force; and the air from my lungs was driven automatically out of my mouth in violent suspirations. This was accompanied with such cries as from Rameses for Egypt: “O, my

people! O, my people!" My cheek-action—mechanically—was due to the mental energy—*subconscious*—acting on the nerve of my buccinator muscle.

The *muscular sense* was, in fact, confined to the nerves of my cheeks and the muscle around my lips, *viz.*, the orbicularis oris, and elevator muscles. I cannot say why *no* muscular sensations were felt in the muscles of my larynx; or, the crico-thyroid muscle, as supplied by the superior laryngeal branch of my pneumogastric nervous system. There was no articulation or enunciation; the Egyptian (?) words, automatically rolled out of my lips; mostly, in unmodulated, cavernous semi-guttural sounds. With no pitch, tone, or modulated qualities of voice. And—*not knowing* their nature—that is, the nature of the *subconscious* origin of Egyptian (?) sounds; of course, as I listened to them, they produced in me, very strong religious emotions of mystic wonder. They also serve to *heighten the subconscious action*, previously set in motion, by the new and startling religious *suggestions* from without.

II.

Muscular Sensations When Writing.

Sensations of my Muscular Sense (when automatically writing the religious messages of Rameses to Egypt and Arabia) were felt in the interossei muscles of the fingers of my right hand; and the muscular sensations seemed to alternate from the back of my right hand, to its palmar surface; no muscular sensation being felt in my little finger. The *subconscious* force exerted (to contract the muscles in my middle, and index fingers, when automatically writing) was sensed the more powerfully by my *Muscular Sense*, in exact proportion as the "messages" increased or decreased in the scale of intelligibility, *viz.*, rose in their moral meaning from intelligently inferior moral concepts, up to superior moral concepts. At first—before the writing became intelligible—the sensations of my Muscular Sense was chiefly confined to the superficial muscles of my right forearm; and to the three general muscles of pronation and supination. In writing the automatic, penitent, religious "messages" of Rameses, of course, my available, conserved, and subconscious religious energy, acted upon my muscles—in part at least—through branches of my ulnar and median nerves. Of course, all the new, and startling, automatically *written* religious messages, had—like those when speaking—a similar profound ethical effect on my moral and spiritual, emotional nature. Far more startling than any new religious suggestion coming to me from an ecclesiastical source from outside my own body.

APPARITIONS.

The following incidents occurred in the experience of my children this summer while I was on a lecture tour in the west. I publish them partly because of their freshness and partly because of their early record. The first one was recorded the next morning after its occurrence, and immediately after I had been told it. I had my boy write it out himself and it is in his language. I questioned him at the time to see how much reliance I could place on it as an experience. His grandfather died last December. The second incident was written down immediately after its occurrence, not more than five minutes, I being in the room when it took place. The accounts are by the children themselves.

It must be remembered that I have not talked to my children about such phenomena. I had for a long time refrained from mentioning psychic research or its facts in the presence of my children, and from various sources and hints, some of them from questions by his schoolmates, the boy managed to get some idea of what I was interested in, and tho I have answered a few questions about the matter since then I have not talked about it or done anything to interest him or the others in the subject. The two younger children, girls, have not read anything whatever on the subject. The boy has read a number of short newspaper stories and has been told by me that they were probably fabrications. It is probable, however, that he has picked up some fairly intelligent conceptions of the phenomena. I should at least infer as much from casual observations of what he has remarked on several occasions. But he has not shown any manifest interest in the subject and its phenomena. There is no reason from either this supposed interest or any apparent fears or curiosity about the phenomena to assume that his imagination had predisposed him to illusions or hallucinations in this field, tho this explanation of the phenomenon is the one that will commend itself to most people.

George is nearly fifteen, Winifred is nearly thirteen, and Beatrice is eight and a half years of age.

San Francisco, August 6th, 1907.

At about 9 o'clock Monday night, August 5th, 1907, my two sisters and I were playing on the bed in the room of the Hotel Jefferson. I suddenly looked up and I saw my grandfather walking through the doorway. He disappeared instantly and then I remarked to my sisters that I had seen my grandfather come through the doorway.

GEORGE HALL HYSLOP

We heard George say this at the time.

WINIFRED HYSLOP,
BEATRICE HYSLOP.

The next is an incident reported by the youngest child. I questioned her and had her tell it over to me at several different times and under different circumstances, but she always told it exactly as here narrated. I suspected pure imagination and not even illusion or hallucination, but so far as I could discover it was not her imagination in the proper sense of the term. I would prefer the hypothesis that it was a casual hallucination due to interest in the previous experience of George which she saw I was curious about. I did not find any definite clue to its explanation from what she was thinking about, as she could give no clear idea of this. But it is possibly due solely to the suggestion of the other experience and the consciousness that I would be interested in it. There were two of the experiences as the reports show, tho on different dates. The unique character of the second has some suggestions of an apparition in it.

San Francisco, August 6th, 1907.

I was lying on the bed and George was in the bath-room. I thought I saw him walk across the room.

August 7th, 1907.

This morning I was lying on the bed. I saw a circle with my grandfather's head in it. I thought he said, "Say."

BEATRICE HYSLOP.

The next incident is connected with the two older children and occurred in Portland. It is not exactly collective, as the reader will see, but it involves reports by both of them. I was at work in the room when it took place and my atten-

tion was called to it at once by both children. I had the account written down by them at once.

Portland, Ore., August 18th, 1907.

At half-past six on Sunday night, August 18th, 1907, my sister and I were in a room (No. 62) in the Hotel Nortonia of Portland, Oregon. Winifred was bending over the table (in front of a window) with her elbows resting on it. She was calling my attention to a picture that was drawn by my younger sister (Beatrice) of the double-bow-knot in the railroad up Mt. Tamalpais. As I happened to glance over Winifred's head into the next room, which was to the right, I saw a hand and the cuff of a black coat shoot from behind the door as if tossing something. About one second later Winifred's comb fell from her head towards me. Winifred was on my right and the comb fell between us, as if it was tossed and dropped just a little too far. I thought at first that it was my father that threw the comb and went into the next room to see if it was he. Winifred blamed me for it and it was hard work to persuade her otherwise. Before I saw the hand I had looked twice into the room, because I felt that something was going to happen.

GEORGE HALL HYSLOP.

I had just come in from supper and was kneeling on the chair near the table where my father's type-writer was, with my head on my hands and my elbows on the table thinking, when my comb, which was holding up my hair, fell on the table. At first I thought it was my brother, who was standing at the side of me, who pulled it out, but he said, "Honestly, I didn't," so I believed him. He then told me that he saw a hand coming out of a black coat throw it from the next room onto the table. He said he thought it was father.

WINIFRED HYSLOP.

The position in which Winifred was at the time makes it possible that the comb would fall out of its own gravity, if it was not well in the hair. But the comb was behind a black bow of silk and this might have hindered its fall in this way, tho I have no reason to believe that it did so hinder it. I have had her assume this position again without telling her what I wanted, and if the comb was loose in her hair it could easily have fallen of its own volition, as her head seems to have been a little below the level, tho this is not positively proof for that occasion. But in so far as the apparition of the hand is con-

cerned it might have been caused by the motion of the comb itself starting and associated with the black silk bow in front of it. This is the most probable interpretation of the facts.

COINCIDENCE.

July 30th, 1907.

While on the train today from Los Angeles to San Francisco, I was looking out of the window and reflecting for some minutes on the limits of the duty to sacrifice. It was suggested by the idea which some maintain that our own individuality should be absolutely lost in that of something else, and I thought over for some time the idea that duty to self-realization denied the necessity of any sacrifice except that which admitted the rights of all others to the same achievement and ends as we imperatively seek them. In my mind the word sacrifice constantly came to the front, but I said absolutely nothing. I remained perfectly silent. My little girl, between eight and nine years of age, was sitting on my lap and some five or ten minutes after I had stopped thinking of the matter suddenly asked me what sacrifice was. Noticing the coincidence I did not reply until I asked her how she came to think of that. She answered: "Oh, I don't know. I just thought of it." I could find no reason in her mind for its occurrence, and she knew nothing of its meaning until I explained it to her. There was no apparent reason for an ordinary explanation of the coincidence by suggestion, unless we suppose hyperaesthetic conditions sensitive to unconscious vocalization on my part, of which I was not even suspicious at the time.

JAMES H. HYSLOP.

DREAM OR APPARITION.

The following experience was sent to me by Mr. C. A. Snow, a prominent attorney of Washington, D. C. He accompanies the incident by the following statements, made necessary by the duty to suppress the real names. Mr. Snow

assumes responsibility for the facts which he got personally from the lady herself.

Mrs. S., the narrator, was the daughter of Justice X., of the United States Supreme Court, and was once much talked of as a possible candidate for the Presidency. Mr. Snow came into possession of the facts some fourteen years ago and they were reduced to writing a year or two later by the lady herself. The following is the account:

"In October of the year 1890, Mrs. S. was residing temporarily in Vienna. She had gone to Europe to stay one year, being a widow, without family, and free to roam at will. Having only a limited income of her own, her father (then Justice X. of the Supreme Court, U. S.), made an addition to her means that she might enjoy greater advantages while abroad. At this time she had already stayed abroad three years, with the approval of her father, and was contemplating remaining still one year more. Her father, in his letters to her after she told him of this decision, seemed a little disappointed. She also received a letter from a friend, saying, 'I do not mean to convey the idea that your father is not well, but you have not seen him for so long that I want to warn you that you will find him changed.' From that time Mrs. S. felt an unaccountable depression of spirits, and regretted that she had not gone home with some friends, who sailed a few weeks before. She had no intention of altering her purpose, however, of remaining abroad one year longer. She had the idea firmly fixed in her mind that her father would live to a great age, as he had always enjoyed good health, and came of a long-lived stock.

"At this time Colonel Frederick Grant was U. S. Minister to Vienna, and Mrs. S. was in correspondence with her friends, the U. S. Consul, Mr. Portello and his family, at Dusseldorf, with a view to joining them for the winter, and was constantly expecting messages from them.

"This was the state of affairs on a certain Saturday in the month and year already indicated, when Mrs. S. received an invitation to dine at the legation, 'en famille' on the next evening (Sunday). 'I have also your friend, Mr. G.' said Mrs. Grant. That night on retiring Mrs. S. was in much better spirits than usual, looking forward to the morrow's dinner with pleasure. Her sleep was fitful and broken, however, and she had wakened up and gone to sleep again two or three times, so that she knows she must have had the following dream or vision towards morning. She seemed, in this dream, to be transported back to the study room in her father's house in the United States. He was

lying in an invalid's reclining chair, with a crimson face, still conscious, but she seemed to know that he had just been brought in from somewhere, having been stricken with apoplexy, and that he was dying. She was in great agony, and seized his hand and said: 'O, Pa, you are dying, aren't you?' 'Yes, my child,' he replied, 'I am, but I am an old man and you could not expect me to live much longer.' The vision then dissolved and Mrs. S. awoke.

"She went in to breakfast the next morning, or rather that same (Sunday) morning at 10 o'clock, and a little later the Mr. G. spoken of above, came into the breakfast room of the same hotel to consult with her about their going together to the Legation to dinner that evening. He ordered his breakfast, as they sat there the porter handed Mrs. S. a cablegram. Her heart misgave her, but she defied Fate, and determining that it should *not* be a realization of her dream, she said, with bravado, 'this is from Mr. P. and I shall now be able to determine definitely my plans for the winter.' Meanwhile she opened the dispatch with trembling hand. It told her that her father had had a stroke of apoplexy the day before, and was in a critical condition. 'O,' said she, 'my dream!' She then told Mr. G. of her dream of the early morning, and he assisted her to make her preparations to leave for America. She felt sure that her father would die, as she had known in her dream that he was dying. She felt that he was trying to tell her so, and prepare her. She left Vienna that night, and on Monday, as she was taking a train from London to Liverpool, she bought an evening paper, which she would not look at, however, until the train had started. She knew so well what she would find there, that she took pains to get a coupé to herself that no one could witness her distress. When the train was fairly under way she opened the paper, and the first thing that met her eye was an announcement of the death of her father that morning.

"On her father's office table, at the time of his death, was lying a letter to her, to which he had not yet affixed his signature. It was his last mental effort, and showed that she was the last object of his thoughts. He had fallen in the street near his residence, that Saturday, with a stroke of apoplexy, and was carried into his house by some persons who saw him fall. He was still conscious, when the doctor arrived, and said: 'Doctor, I have been expecting this.'"

CORRESPONDENCE.

ON THE INFLUENCE UPON THE COMMUNICATOR'S MIND OF OBJECTS PRESENTED TO THE MEDIUM.

The Editor of the Journal:

Dear Sir:—I should like to offer one or two remarks upon a subject that has been very little discussed, from a theoretical standpoint, though the fact itself is hardly questioned by those who have made a careful and critical study of the evidence for supernormal phenomena in the Piper and other similar cases. I refer to the faculty, (apparently possessed by the medium or the intelligences who purport to communicate through her) of coming into closer touch with the mental and spiritual life of the sitter, and of being better enabled to remember a number of forgotten facts—simply because they are enabled to hold (through the medium's hand) certain material objects which they previously wore, or handled, and which the sitter has brought with him or her, in order to "assist in clearing the communicator's mind." In both Dr. Hodgson's Report and that of Dr. Hyslop, are to be found many references to this fact—the importance of some material object, to act as a means of clearing the communicator's mind, and ensuring better and clearer communications,—though it was only after long years of experimenting with the trance that the real importance of having these objects began to dawn upon the experimenters. It was only natural that this comprehension should be slow in coming, when we know that so much fraud is frequently connected with this very factor—mediums asking to hold a letter against their foreheads, *e. g.*, in order to catch a glance at its contents—and so on. So when objects were brought to the medium at first, it was only right that they should have been carefully wrapped up and concealed from the medium—though we now know that many of the results that might otherwise have been obtained were in all probability vitiated or ruined by the very precautions employed. Still, in the early stages of the investigation, and especially before the honesty of the medium was proved to the satisfaction of all, it was only natural that such precautions should be taken; and most unscientific would have been the procedure if they had not.

But now that the facts are all but universally recognized; at least, among those who have made a careful study of the phenomena,—the question arises: What is the explanation of the observed fact? If, *e. g.*, a sitter should bring a lock of hair to a sitting, and place it in the medium's hand, when the person from whose head that lock of hair had been cut, when alive, was communicating; and if the communications at once became clear and relevant, instead of confused and erroneous; if, again, a pen-knife

or a piece of stone were placed in the hand with the same results, or with the result of inducing a sudden rush of supernormal information, what would be the *modus operandi* of this clearer and greatly facilitated communication? In what way have these objects assisted in the acquisition of the information imparted? That they must have assisted in *some* way is evident from the very fact that the communications did become clearer and more correct and precise. In what manner have they influenced or affected the medium or the communicator, in order to bring about these unlooked-for results?

That is certainly a most baffling question; one that I shall not attempt to answer, of course, because its entirely correct solution will not, in all probability, be forthcoming for many years yet—until a far better comprehension and grasp of psychic phenomena be prevalent than is prevalent today. But, if only for the reason of clearing away some popular misconceptions on this subject, and in order to stimulate reflection among members of the S. P. R. and others who think upon these questions, I may, perhaps, be permitted to offer the following tentative remarks.

It is generally conceived that the object carries with it some subtle physical influence or "aura" which, in some manner, influences the medium or the intelligence communicating through her.* This belief is the basis of all "psychometric" readings, of course, and is a very convenient one to hold; and can be made a very plausible one. So far back as 1885, Mrs. Henry Sidgwick offered a somewhat similar view—or rather hypothesis—as one of four explanations of haunted houses, conceiving it possible that some such influence might cling to the atmosphere of a house—much as its physical atmosphere clings to it—and in some manner might influence the minds and senses of those who lived in such a house thenceforward,—or at least for some considerable time, until the influence might be supposed to "wear off." Similarly, it might be that every object, worn by a person, or closely associated with him, physically, might in some manner be influenced by him, or impregnated with his "psychic atmosphere," and so might be the means of bringing that person or influence to the medium to communicate; or assist him to communicate, while there, by bringing him in touch, as it were, *pro tem.*, with old influences and associations. And this idea is still further supported by the fact that articles brought to the séance, for the purpose of "holding" a communicator, and rendering his communications more clear and intelligible, are far more potent and influential if

* For the sake of clearness of expression, I shall speak, throughout, of the "communicators" as if they were real intelligences or personages. This is for the sake of convenience, merely, and must not be understood as carrying with it any adhesion to the definitely spiritistic view.

they have been previously wrapped up in oil or rubber cloth, and carefully protected from all external influences—the touches of, and handling by, another person particularly; if, indeed, such handling does not ruin the influence altogether. These facts, then, would seem to indicate that some such physical influence exists, in fact, and that it has, in some manner, the power ascribed to it.

Granting, then, for the sake of argument, that such an influence does exist, how are we to conceive it as stored in the object handled? how does it influence the medium? how the communicator? how recall incidents forgotten by him until that moment? and how facilitate communication? Such are some of the puzzling questions that arise, as soon as we begin to put our theory to the test, and see how far it assists us in clearing up the present difficulties.

Are we to conceive this influence, this emanation, this "aura," as in some sense magnetic or electrical? If so, then how are we to differentiate the magnetism or the electricity of one person from that of another—for magnetism and electricity are not supposed to be in any sense "personal" in their nature, but rather universal, and intimately associated with every particle of matter in the universe—living and not-living. Evidently, there must be some means of differentiating the influence of one person from that of another, and this would render the influence "personal" and distinguish it from the ordinary magnetism or electricity, of which we are accustomed to speak. Is it, then, to be conceived as in some sense *vital* in character—consisting in, or partaking of, the vital energy of the person to whom the article formerly belonged? Well, what is this vital energy? Has it ever been measured, ever detected by any of the delicate instruments which science has perfected—instruments so delicate that they can measure the energy of light waves, or detect the heat of a candle at the distance of half a mile? Have such instruments ever detected the existence of any vital force or vital energy—semi-material, or semi-fluidic, in character? We know that they have not. It is true that the early mesmerists contended that such an influence actually existed, and produced many facts in support of their contention; but these facts have now all been accounted for by the laws of conscious and unconscious suggestion; and, though I should be the last to contend that such an influence does not and cannot exist, the influence will never be proved by mesmeric experiments, but must have other, independent facts in its support, if it desires to be accepted by the scientific world.

Granting, again, for the sake of argument, that such an influence or effluence does exist, in spite of the fact that it has never been detected, how are we to conceive it as stored within the ob-

ject handled or worn? Is it merely contained within its structure, like water in a sponge; or does it become an actual part or property of the object, like gravitation? One cannot well conceive it to be the latter; and it seems to be definitely disproved by the fact that it can be lost or dissipated, for which reason the articles in question are wrapped up in oil or rubber cloth, and otherwise protected. If it is merely present within the article, again, as water is present in a sponge, how does it influence the medium and the communicator? Is the influence lost or dissipated by much handling, or does it remain forever in the object? Experimental evidence would seem to point to the latter conclusion, though nothing definite can be said, as yet. The evidence afforded by the oil or rubber cloth might again be cited, in support of the theory that it is lost through handling.

Still, granting that such a physical, or vital effluence or influence exists, how does the medium become aware of its existence? We should have to suppose it is by means of the sensory nerves; and, of these, the nerves of *touch* are the ones involved, since all the other senses are more or less dormant or incapable of rendering assistance in the detection and recognition of such an influence. If, then, this influence were in some manner transmitted along the nerves of touch to the brain, and there associated with other impressions, we might begin to form some faint idea of the process involved—were it not for certain difficulties, which the casual reader invariably overlooks. Among these are the following.

In order that the incoming nervous impulse or sensation may be distinguished from any other tactile sensation, it must possess some peculiarity distinctly its own, for otherwise it would be merely registered in the brain as is any other tactile sensation whatever, and would excite no especial psychic impression, one way or the other. The sensation would be carried along the nerves to the brain as is any other tactile sensation, and would not appear to be essentially distinct from these. But if the nervous impulse, conveyed from the hand to the brain, be along the medium's own nerves, we must surely conclude that this nervous impulse is the medium's also—for otherwise we should have to assume that an altogether alien and foreign nerve-fluid of some sort was introduced into the nerve channel (innoculated, as it were), and that this impulse, travelling to the brain, influenced it in its own peculiar way. This imparted nervous impulse, bearing the characteristics of the nervous system of the other person (the person deceased, on our present hypothesis) and belonging to that person's nervous system, we might conceive that it would act upon the medium's brain (as a tactile sensation) in a manner somewhat peculiar, and different from the ordinary tactile sensations of the medium, and would excite the brain and nervous

system in a different way. That is, the brain would, *pro tem.*, function in a manner familiar to the communicator, but unfamiliar to the medium. Of course, this is all conjecture, pure and simple, and is based upon the supposition that some sort of nerve impulse is passed from the object itself into the nerves of the hands, and by them conveyed to the medium's brain—a fact for which we have no confirmatory evidence whatever. I am not saying that such might not be possible; for if we can conceive the nervous mechanism of the medium's body (as, on the "possession" theory, we are bound to conceive) usurped and controlled by a spirit, we can imagine or conceive many things. And certainly this theory is as rational as any other; none other accounting for the facts equally well. What we should have to conceive, then, on this theory, is that this peculiar and characteristic nervous impulse reached the medium's brain, while still carrying with it its own peculiarities, and that it impressed that brain in its own peculiar way; and that this impression was recognized by the intelligence controlling the brain and utilizing it for the time being—all of which, taken, together, seems to me to be a pretty good strain upon one's credulity. We have the facts to account for, however, which are an equal strain upon our credulity and must be explained in one way or another, or the problem given up altogether.

The manner in which such objects might be supposed to influence the medium's brain is now clear, and we can conceive that the controlling intelligence, acting upon the brain and nervous mechanism of the medium, might be influenced by the peculiarly familiar functioning of a certain center or set of centers; and so arouse, in him, the associations which were previously lacking; or enable him to recall certain facts, before forgotten. In this way communication would be facilitated, to just that extent, and so render the communications clearer and more relevant to the occasion.

It is true there is another way of accounting for the observed facts, or a very large portion of them. To this view very few of the objections formerly raised can be said to apply, because we are not led into any of the intricate speculations which the former, and commonly-held theory, necessitated. In this case, we might conceive that the influence is purely psychological, and that the communicator merely remembers more facts connected with a certain person, place or thing, by reason of his seeing the article in question. This would involve nothing more occult than a simple association of ideas—the sight of the object bringing up to the mind of the communicator a chain of thoughts, all then latent; of memories long forgotten. This would disprove the physical-influence theory, and all the difficulties it presents, and is consequently much to be preferred, if it covers

and explains all the facts. It is doubtful, however, if it does so. Thus, in those cases where an article is brought and placed upon the table or in the medium's hand, which the supposed control did not know, when alive (and hence could not recognize and associate with anything), the explanation can hardly be said to apply. For this article, too, seems to greatly facilitate the communications, and to better them (to say nothing of the well-attested phenomena of psychometry) and this would be far more easily explicable on the physical-influence theory than on the mental-association theory. And this objection would also apply to those cases in which objects belonging to *other* persons were presented to the medium, and the communications facilitated in like manner. Again, if the mental-association theory were the true one, and sufficient to account for the facts, why should we have to wrap up the articles presented so carefully—for if physical influences had nothing to do with the article or the medium's impressions therefrom, it should make no difference to either medium or communicator whether the articles were exposed to the atmosphere and miscellaneous handling, or not. Yet, so far as I have been enabled to learn, there is a decided difference—so great, in fact, as to altogether annul the effects of the experiment altogether. So that, while there are many points in favor of the mental-association theory, it has not everything its own way, as some persons think; and, indeed, it is doubtful if it really explains many of the facts in the case at all.

There is yet another objection to the mental-association theory which I might urge in this place. It is this: It would have to be assumed that the communicator could actually *see* the object presented,—for otherwise the theory would not hold. If he had to depend upon touch alone, all the difficulties, above enumerated, would at once present themselves for solution. No; he must see the object, as with the physical eye, in order to associate it with any scenes, events, or persons in his past life. Now, we have very little evidence that spirits can see our material world, as we see it, at all; the spirits themselves state this, on numerous occasions; their failure to procure information, read books, etc., is a further indication of this; and it is in fact admitted by all those who have closely studied and brought in reports upon the Piper case. Certainly they do not see *when communicating*; though they may possibly see, very dimly and indistinctly, at other times. This is a subject that will stand working out in greater detail, on another occasion; and as I believe Dr. Hyslop intends doing so, I leave that branch of the discussion—merely calling attention to the fact that all the objections formerly raised to this theory still apply: the communicator can only associate with other things an object which is familiar to him, and which suggests such associations; and any unfamil-

iar object would never arouse these associations, and never could.

It will be seen, then, as the upshot of this discussion, that the popular impression (that some "aura" emitted from the object impressed the nervous mechanism of the medium, and influenced the controlling intelligence, through it), is not nearly so simple an explanation as at first sight appeared, but one that is highly detailed and complex, and, when analyzed down to its core, is not really intelligible at all,—unless we are prepared to make some monstrous assumptions, and advance hypotheses for which we have no adequate evidence, and for which there is no analogy in the physical or mental worlds. But, as before pointed out, the facts must be explained, in any case, and the field is open for explanations that will really explain. Perhaps some of our readers may be enabled to throw some light on this question: for my own part, I must confess it is to me a baffling and as yet an insoluble mystery that stares us in the face, and defies adequate explanation.

HEREWARD CARRINGTON.

BOOK REVIEWS.

Seen and Unseen. By E. KATHERINE BATES. Greening and Company, Limited. London, 1907.

This volume is the story of Miss Bates' own experiences in the field of psychic phenomena, and is a remarkably interesting book. The publishers, judging from the advertising circular accompanying it, must have had some misgivings about publishing the book, and no doubt would not have been tempted by it a generation ago. But thanks to the twenty-five years' work by the English Society, the subject may now receive respectful attention. And yet even in England the publisher speaks in a tone of half apology for such an undertaking, and with less excuse, it seems to the reviewer, than might be the case in this country, where money-making and the half-baked intelligence which accompanies it still scoffs at the subject as "off color." We are taught here to believe that English intelligence has made Philistinism unrespectable. This, however, may be confined to the members of the Society which publishes little enough to suggest anything supernatural.

Whatever we may think of the facts in Miss Bates' book, we cannot impeach her for lacking a sense of humor. This humor is one of the distinguishing features of the book and the stories in it. I have often thought that it was the origin of the sense of humor that decided the development and civilization of man. Anything can be made credible with it, and much would have to be doubted without it. However this may be, the book is not at all uncritical and exhibits a sufficiently scientific spirit to justify its perusal with that seriousness which facts always demand, especially if they are collective in their nature, as they certainly are in this volume.

There are two incidents which are associated with the names of Mrs.

Cadwell and Mrs. Stoddart Gray that Americans who know something of their performances would shake their heads at, as their reputation was not very savory. But Miss Bates is careful both to state most exactly the conditions of the phenomena and to limit them as much as possible to mental appearances. The tincture of the physical about them is minimized or distrusted, and certain features of them are interesting, no matter what we may think of their connections. What one has to admire most, however, is the courage to state them, and if the reader does not like them he may have his explanation and his evidence for it. The incidents are good examples of what we most naturally shrink from when found in dubious associations. And it is in this country that the most shameless frauds have occurred.

The other incidents are of a different and a better character, especially as they exclude physical phenomena. They are so very numerous and so well told that we must leave them to interested readers to whom we should highly recommend the book. Its narrative is racy, humorous, detailed, and intelligent, leaving nothing to be wanted for general reading. It will require some familiarity with scientific views to offer and entertain explanations, but it has not been the purpose of the book to discuss theories, but simply to narrate experiences, leaving to the reader to form and defend his pet theories.

One incident will give a clear idea of what the contents of the volume are. It was an experience of Miss Bates with a sceptical brother. A young student of Oxford had shown ability with Miss Bates to produce table tipping and she and he used often to experiment with it for amusement, troubling themselves very little about explanations. After telling some of the things done by them, Miss Bates proceeds with the incident mentioned.

"I can next recall a flying visit from a brother of mine, who had just spent three months, on leave from India, in America, where he had taken introductions, and had been the guest of various hospitable naval and military men, who had shown him round the Washington Arsenal, West Point Academy, and so forth. My kind old host had begged him to take us on his way back to London, and I remember well his look of utter amazement when Morton and I had lured him to 'the table' one afternoon, and he was told correctly the names of two or three of these American gentlemen.

"*'I must have mentioned them to my sister in my letters,'* he said, turning to the younger man. I knew this was *not* the case, but it was difficult to prove a negative.

"It was a relief, therefore, when my brother suggested what he considered a 'real test,' where previous knowledge on my part must be excluded.

"Let them tell the name of a bearer I had once in India—he lived with me for more than twelve years—always returning to me when I came back from English furlough, and yet at the end of that time he suddenly disappeared, without rhyme or reason, and I have neither seen nor heard of him since. I *know* my sister has never heard his name. *That* would be something like a test, but of course it won't come off," he added cynically.

"The wearisome spelling out began. The table rose up at R, then at A.

"Quite wrong," my brother called out in triumph. "I knew how it would be when any real test came. Fortunately, too, it is wildly wrong—neither the letter before nor the letter after the right one, so you cannot wriggle out of it in that way."

"Never mind, Major Bates," said Morton Freer, good-naturedly. "Let us go on all the same, and see what they mean to spell out."

"Fortunately, we did so, with a most interesting result, for the right name was given after all, but spelled in the Hindoostanee and not the European fashion. The name in true Hindoostanee was Rám Din—but Europeans spelt it Rham Deen—and so my brother had entirely forgotten when the A was given that it had any connection with the man's name. When the whole word was spelt out, of course he remembered, and then his face was a study!"

"Good gracious! it is right enough and that is the real Hindoostanee spelling, too. I never thought of that when the A came!"

"I think this episode knocked the bottom out of his scepticism for some years to come."

The reader has the whole volume before him of incidents as interesting and as well told as this. I can only call the reader's attention to two or three remarkable chapters. One is "Hauntings by the Living and the Dead," containing an interesting story of a place haunted by a living person. It is so unusual that it excites interest on any theory of its explanation. The chapter which narrates Miss Bates' experience with Mrs. Piper and the alleged communications of Stainton Moses is as interesting as anything that has occurred through that case. Readers too, of the Piper case will be interested in some purported communications about "Imperator" and his character. These are in the Appendix. But they exhibit some very sensible views and striking incidents regarding that personality. We should certainly commend the book to all psychic researchers, and tho they may wish in the end to have heavier scientific pabulum, they will lose nothing in an acquaintance with this record.

JAMES H. HYSLOP.

Spiritualism (The Physical Phenomena), With Facsimile Illustrations of Thought-Transference Drawings and Direct Writing. By Edward T. Bennett, Assistant-Secretary to the S. P. R., 1882-1902. With a Brief Introduction by Sir Oliver Lodge. London.

To those students of psychical research who have made a careful study of the *Proceedings and Journals* of the London Society for Psychical Research, and of Myers' *Human Personality*, this little book will not contain much new material; but to all others it will prove a book of great interest. The first three chapters deal with the evidence for the movements of objects, the production of sound, and the appearance of light—all without any apparent physical cause. The two next chapters deal with the physical phenomena witnessed in the presence of D. D. Home and William Stainton Moses respectively; while the last five chapters deal with the evidence for The Divining Rod; Thought-Transference Materializations; Spirit-Photography; and "The Summing-Up of the Whole Matter." It will be seen that the book covers a big field, but very briefly, since the total number of pages in the book is but 140. That, however, does not alter its worth, as it represents a very fair summing-up of the evidence for the physical phenomena, as accumulated by the English S. P. R.; as well as giving us, on occasion, some interesting new material—as in the Chapter on spirit-photography, e. g. in which is given the results of some experiments by Mr. J. Traill Taylor, originally printed in the *British Journal of Photography*. Space forbids any discussion of this book's contents, which is practically a mass of cases, and very little discussion of results; I can but say that a careful perusal of the book will amply repay the reader, and will furnish him with a brief review of the most important positive evidence he is likely to obtain of the physical phenomena of spiritualism.

H. C.

La Psychotherapie Dans Ses Differents Modes. Par A. W. VAN RENTERGHEM. Amsterdam, pp. 184. 1907.

This is an address delivered before the International Congress of Psychiatry, Neurology, and Psychology at Amsterdam in August, 1907. The appendix contains accounts of a number of cases which illustrate the generalizations of the address.

Dr. Van Renterghem finds a reaction against the use of psychotherapeutics and undertakes to defend it. He gives a short history of the work in this field, preliminary to a criticism of Du Bois' position, which, in spite of all that has been done, tries to be sceptical and to discredit hypnotic therapeutics. Du Bois seems to misunderstand hypnotism, and apparently identifies it with thaumaturgical ideas, a view for which, in fact, there is no excuse on the part of any intelligent man in this stage.

The cases quoted represent the most interesting part of the little volume, and it is a pity for the general reader that they are in French instead of English. The book ought to be, however, a very useful one to those who are interested.

TREASURER'S REPORT.

The following is the Treasurer's Report for the quarter beginning June 5th and ending September 12th:

Receipts.

Membership fees	\$1,010.00
Sale of literature	51.32
Total	\$1,061.32

Expenses.

Publications	\$1,139.49
Investigations	523.20
Salaries	525.00
Lecture Tour	345.00
Stamps	74.00
Job Printing	19.75
Sundries	61.23
Total	\$2,687.67

The reader will observe that the expenses were \$1,626.35 more than the receipts. Unless the membership can be greatly increased this will be much greater the next quarter. The item for sundries include \$16.20 for books on our list which were sold, so that a part of the \$51.32 in the Receipts is mere profit, the rest coming from sales of our own literature.

The expenses for the lecture tour are explained as follows: The Board of Trustees granted \$500 for this tour to be undertaken in behalf of an increased membership. The actual cost of the tour was as indicated in the Report of the Treasurer. But

net receipts for lectures in two places amounted to \$202 which were turned into the treasury of the Institute and not mentioned in the above receipts from members, so that the real expenses of the tour were \$143. The increase of membership has not been what it ought to have been, judging from the kind of interest manifested in the lectures.

JAMES H. HYSLOP,
Treasurer.

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Total Number of Fellows, Members and Associates (Oct., 1907)	659
Additional Members	18
Total	677

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HUMAN PERSONALITY.

APPREHENSION OF ONE'S OWN PERSONALITY.

By Hartley B. Alexander.

III.

Approach to the difficult question of self-knowledge might seem most natural by way of a consideration of self-consciousness. But self-consciousness is a relatively late and extraneous development of experience. Indeed, except as precipitated in reflection, it is little more than a pervasive flavor, a seasoning, of the simpler conscious processes; it is never strictly a state of mind but rather a way of accepting experience—a prejudice of the idiosyncratic personality, one might say.

It is, then, not in self-consciousness, but in the more primitive experience, within which this arises that clues to the self's nature must be sought. Now the immediate and striking impression of this primitive experience is of extreme fragmentariness and localness. Perceptions, feelings, thoughts, are all broken and ephemeral. They come as scant touches of fact, hints of reality which it is ours to fill out or interpret as need or facility may incline. Our most concrete sensations are nine-tenths inference and the vast majority of our

psychical haps, could they be disentangled from the general texture would be found too gossamer to serve any tug of experience. Only their multitudinousness enables the general impression, their incessant variegation producing the "mental play" which forms the color-tone of our conscious life. The individual tingles and swelters, the flickers and glares and buzzes and hums, the flutters of anticipation, the dumpish discontents, all the stresses and balks in the awful business of thinking—these are but the hurrysomes bubbles of reality, and it is only by dint of their mutual accelerations, turn by turn boosting one another into the focus, that we give due heed to each, and so perform the material obligations of life.

Such ephemera are perforce concerned mostly with temporary interests—bodily stokerage, mental jockeyings, adjustments, preliminaries, conveniences. Environment exacts from us a deal of mental clutter just to remind us that we live in a social world, and doubtless there is educational value in the experience so urged forth; it furnishes material ballast and steadies us in our general trend. But it is not the experience we live for. It is too utterly transient to point any permanent, motivating interest. Such interests come rarely to the surface. Nature is infinitely deliberate, infinitely tentative, in her procedures; there are no blind rushes to the goal, but the exhaustless preparation of one who can abide unmeasured time. It is matter of little wonder, then, if the telling experiences of human life come only at spacious intervals, seldom at our behest and never at our command to hold. They are wild, free instants, vouchsafed rather than chosen.

The significant fact is that we live not for the routine but for the rare moment. The proof, curiously enough, is seldom interbound in the exceptional experience itself. We have too little active discrimination or a too strong prepossession for "affairs" to be quick and adept in recognizing what is of vital significance for ourselves. But time is test and temperer. It is their relative permanence which concretes for us what we call "things," physical objects; it is what turns out to be that we name truth; and it is his living past which makes the reality and limns the contour of each human character.

Eventually this character makes itself known by the nature and harmony of the experiences which it has assimilated. We cannot predict what we are going to remember or what we are going to profit by; but after a course of years we find that there has taken place a selection and interweaving of certain past events which has built up for us a background of definite feeling and predilection. This may be said to be symbolized to the mind by the memory-series most spontaneously owned,—for the memory by the fact of preservation gives evidence of the original impressiveness of that which it records, while at the same time, by the transmutation it invariably suffers, its warp or bias, it becomes a symbol of the personal equation and a gauge of inner growth.

But rarely or never is the memory portraiture vividly complete. We have "on tap" very little accurate knowledge of ourselves. We are continually discovering unsuspected whims and bents and knacks; perhaps the fundamental zest of life lies just in this element of self-surprise, learning what we are in finding out what we can do. I presume the fullest and fairest internal account should be the experience traditionally ascribed to the drowning man—a sort of bioscopic review of his past in prestissimo time. Yet it should be noted that the mere succession of salient scenes is not in itself significant. The scenes are but symbolism of the character which has chosen them, and before there can be real self-understanding there must be an internal criticism, an appreciation, analogous to our critical appreciations of an artist's work. What memory preserves for us are selections, sketches, adumbrations, of experiences, the unique elements being set forth with that proper exaggeration which is the artist's license. Hence, meanings appear that were quite unrecognized at the moment of experience, indicating some happy concord of the event with the hidden impulsions of our nature.

It is perhaps worthy of by-remark that among the remembered facts many are the mintage of dreams, that (at least for early childhood) the dreamworld has in large part been the real world. This fact may have reason: the comparative freedom from busybody sensation which in the

dream state allows sharper and deeper impression of what is to be meaningful. The dream gives free rein to the hidden, creative motive, enabling it to present experience in a form more appropriate to its design than could be by mere emphasis of the run of affairs.

So the notable trait of the time-fabricated mind is that it has its own peculiar way of looking at things. It is formed by a synthesis of select experiences, each having some special accord with the anticipated scheme or mode which is to be its way of thinking. Eventually all that it entertains becomes overcast with the glamour of its peculiar nature, and forms an assemblage of symbols of our proper selves, so that we can say of a style of thought, "That is mine, my view, my artistry." The foundation of the individual human character is thus an inner and instinctive shaper of the man's perceptions and tastes, a formative principle or force which is the very essence of himself,—though by a strange and paradoxical necessity of nature it seems rather to be some inner genius or familiar, half alien, half shadow.

The paradox is, of course, the paradox of that inward lie, self-consciousness. Consciousness in its ordinary processes is a temporizing between character and environment; its concerns are with trivialities, temporary interests. Character, so far as realized, is a kind of autobiography, a synthetic selection from the life-history as preserved in memory. But in all this there is no self-consciousness: self-consciousness is not needed for mere experience, and so far from being a part of the memory-experience, the latter is rather its object and its antithesis. Self-consciousness, in fact, is a confessed untruth: it is not an awareness of the self, but of a kind of relation subsisting between the self and its objects. Primarily it arises as a sense of antagonism between the achieved and the sought experience, between the wish of the true self and the will of the environment. It is a setting of actual against ideal experience, and in its bitterest concentration a condemnation of the actual for the sake of the ideal. It is the recognition of the existence of a true self to which we are not and can never be quite true, and it comes into keen being as the surface moil of the inner conflict. The "I"

that it proclaims is a contentious, dissatisfied "I," setting up inward deficiencies against uncompromising outward fact, milled betwixt inner weakness and outer perversities, and pleading of its Ideal relief from its painful bondage to a foreign reality.

What I believe to be my earliest memory is of a sultry summer day in a room where a brother and sister were at play while I sat withdrawn on a bench at the window. A white china dish with a bar of yellow soap was on the window-sill, and the panes were covered with moisture so that the sun shone through yellowed and sicklied. I remember gazing curiously at the soiled gingham dress I wore, at the stocking crumpled down over the shoe. A strange irrational loneliness had laid hold on me, and the ugliness of the soap, the distressful yellow sun, the incomprehensible self in the incomprehensible gingham dress, all gradually merged into a vague and desolate wonder, how I could be I, so helplessly small in the midst of a big unmindful world. It was the utter forlornness which only childhood knows, and which comes in childhood never again with the keenness of that first moment in which is felt the frailty of the puny self set to follow its solitary way.

Self-consciousness never quite overcomes this first childish bewilderment. In fact, it never becomes a real understanding of the self. It is always a restricted, local, emotional self-regard, colored by present awkwardness, irritated by vanities rebuked, piqued by Nature's indifferences. If, for the nonce, it be assumed at the behest of a cold intention, while we resort to deliberate self-survey, it loses its natural warmth and prick and becomes a mere fiction. The reflective self-consciousness of the psychologist is nothing less than the mind out of focus; it is a state only to be attained by disciplinary nurturings, to be held only by solemn coddlings, and its ostensible character—subjective distorted into objective—is a contradiction in terms.

Yet for all its stilted nature, self-consciousness is perhaps the most significant of our inner tokens. It is significant not as an intelligent apprehension of the self but for the fact of apprehension. The very fact that it feels a grievance with

manifest Nature makes it indicative of an experience more inclusive than any which present reality knows; it implies, that is, the whole man.

Self-consciousness must not be mistaken for self-knowledge. Common experience teaches this well enough, yet the empirical plausibility of the self-conscious state constitutes a formidable bias. A Napoleon's cool consciousness of his own ambitions, his own powers, is bound to seem to him a fair measure of himself. But the real measure can be given only in the historical portrait got by scientifically deducing the accidents due to environment and so showing what of the world's addition went to his making. Doubtless Napoleon's contained self-perception was to him a true token: it actually designated a real and capable self. Yet it was not knowledge of that self. Its function was locally dynamic; to impel to the confident career. But even so it was symptomatic of a condition or power in the world, *Napoleonhood*, which, when from his making the world's share is deduced, is the residual truth of the Napoleonic self.

For our purposes, this symptomatic character of self-consciousness is its central interest. Even where it does not define, it unequivocally points the fact of a persistent and dominant "control" in human nature, forming the core of human personality.

IV.

Let us take stock of progress. We have seen that men judge of one another, first, the fact of consciousness other than their own, and, second, the fact of characters dominating these consciousnesses by an inner and profound control. We have seen, again, how within his own conscious experience a man is made aware of the existence of its control, *his* character; first, by the selective synthesis of his memories built into a symbolism of the ego; and, secondly, by self-consciousness, which is significant as the sign of a process of adjustment of the inner character to the outer circumstance, and hence as a token of the verity of the inner being.

Now I wish to be as direct as possible. The facts are:

(1) A consciousness. (2) A life-history more or less fully reflected in the conscious life. (3) A "control"—be it force or factor—making the consciousness what it is from moment to moment and moulding the life-history to the unity and consistency that enables us to give it a personal name.

The bald question follows: Is this "control" a real agent, an elemental being holding the hegemony of man's constitution? or is it a physical force, or a sporadic eddy of forces, in the inclusive mechanism of Nature? Have we to do with a soul in the old Scholastic sense of the word, an *ens spirituale*? or are we merely concerned with the subtle involutions of some yet undiscovered "organic ray?"

Fortunately the question requires no *apriori* pros and cons. Though Hume and Kant have demonstrated that we can think without explicit reference to a thinking agent, they have not made the conception of such an agent irrational and they are far from having given any explanation of the actual generation of thought; the soul has become empirically unnecessary, perhaps, but not irrational nor unphilosophical. As for a physics of human personality, if it exist at all it is rather as an arrogation of the scientific consciousness than as an hypothesis of scientific thought.

We have, then, no call for metaphysical discussion. The question is primarily an evidential one, and on this count it is instructive merely that its asking is reasonable. Its mere intelligibility implies some empirical evidence for the truth of its suppositions; they are at least thinkable of reality. Further, the conception of the soul must have some sort of bi-nomic significance for the human species in the order of Nature. It plays a long rôle in the story of our mental evolution and it is not credible (from what we know of Nature, from the inner principles of reason itself) that a conception with so significant a history could have arisen without a real ground in man's constitution. We have in part seen what that ground is: the consistency of human conduct and the individuality of human thought and perception; but we have as yet no inkling of what must be the essential character of the soul—spiritual or material, conscious or physical,—and it remains to be seen if its conscious manifestations are ever such as to give real clues to this character.

The portrait of any given man at any given time depicting just his displayed mental and physical traits could never be an adequate portrait. John Doe, here and now, is much more than his body and his thoughts. He is more even than these plus his past, his history. Indeed, his primary significance is not in all this; his primary significance is the series of possible actions and thoughts which he represents, his potentialities. These potentialities may, for aught we know, be historically unreal; they may represent no actual conduct destined to take place; John Doe may die next moment. Nevertheless, we cannot think him without them; we cannot think him as not being them; they are a part of what he is for us in his estate as man.

An instinct is an elementary example of such potentialities. An instinct is described as a predisposition to act in a certain way in a given narrowly determined situation; it is never an actual event until the situation occurs. Yet we doubt the reality of instincts no more than we doubt the reality of physical laws; they are part of what we are bound to count on in estimating John Doe; they are essential features of his human entelechy, and like all possibilities, represent qualities which we cannot help judging to have a foundation of current reality even though it be not now, and may never be, called into manifest play. No man—in this world, at least—ever exhausts his possibilities. Each human life develops as its accidents permit, and we, judging the man, give him credit for powers which a happier fortune might have called forth. We form our conception of him *sub specie aeternitatis*, realizing that the haps and issues of a lifetime are all too meagre to give his adequate measure.

“Human nature” as a category of our thinking means to us that man’s self as a real factor in the world is potentially greater than its current history. In other words, Nature has exceeded the exigencies of his destined career and has made him better than his opportunities. This truth is the key to our whole social consciousness, and it is the basis of all intercourse between man and man. It is the rationale of human progress and the ground of human freedom. In our mental life it is evidenced by the endless series of ideal constructions

—imaginings, schemes, plans, hypotheses—which form the prefaces of our actions. In our natures, as they develop, it is represented by the evolutionary motifs which they reveal, the actualities of to-day being conceivable only as the expression of some impulse or power latent in time past. Aristotle was the first great evolutionist, for he proclaimed that no being is bounded by its present display, its actuality; its essential nature is rather a form which now and here it only partially embodies; its essential nature includes its potential being, and without reckoning potentialities as real, evolution is nonsense.

We have, then, already a partial clue to the character of man's hidden self: It must be an ideal, form-giving character; it must represent life-motif and hold a kind of balance of power as between events, so yielding what we call freedom of choice; it must be made up of anticipations of experience held as in perpetual leash for the possible occasion of their realization. A man's soul cannot be less than the sum of his capabilities, and since these are invariably deduced from their partial display in the conduct which aims to realize them, it is hardly thinkable that the soul can be other in kind than a fuller, inner realization,—that is, its nature must be an extension of our own idealizing consciousness.

But we are not to rest here. Another set of facts gives evidence to the same conclusion.

Lying at the very heart of man's capable life are those spontaneities of thought and imagination expressed to consciousness in what I called heretofore the mind's individual artistry. Even the simplest mental processes betray this artistry. It appears in perception in the wilfulness of our points of view; no two people see the same thing in the same light, for the light is an inner, individual illumination. It appears again in thinking. "Association of ideas" has long been a key phrase in descriptions of mental phenomena, but it explains nothing; it merely narrates the fact that consciousness passively views series of selected ideas presented to it. The significant point is that ideas are "selected" as if by conscious will yet not in consciousness; they are selected according to rationality and relevancy yet by no conscious rea-

soning. Here is the action of a proper intelligence which yet does not appear. The supreme aid comes from the mind's hidden part: there is a state of puzzle, a *mélange* of tugs and tags, doubts and debates, and then the unannounced precipitate solution. A state of insight springs from some power of thought more clear-sighted, less annoyed by obtrusive sensation, than are ordinary speciously conscious powers. Here again we have evidence of the enlargement of mind beyond its conscious bounds.

But the most palpable case of the intervention of the subconscious is in imagination. Imaginative creations are so utterly spontaneous and individual, so fraught with self-surprise, so masterful of other mental forms, that we ascribe them almost as matter-of-course to the workings of some hidden inspiration. They are not the gift of outer but of inner nature, and their beauty is wholly or largely due to our recognition in them of this inner nature; it is the divine impress of the creative personality. The inception of the imaginative act is the "suggestion,"—an event of anysoever sort which the after-event may own as its antecedent; the suggestion is a cue to the imaginative creation, but it has in itself no dynamic power. It is laid hold of by the imagination, it is vitalized, metamorphosed, and bye and bye appears the creation,—perhaps a half-caught wonder-form rousing to pursuit, perhaps the coronate beauty. Between the suggestion and the achievement there is a lacuna: a period of incubation, transformation, creative craftsmanship, inner growth—call it what we may, the essential fact is a great change wrought in darkness and in a mode no man prevised. Somewhere within the personality of man is a hidden power capable of recognizing in suggestions their possibilities and of moulding them to its own peculiar style and intent. Plato called this the Idea, and we have not yet reached a philosophical surety that can enable us to pronounce it other than an ideal force.

The potent truth is that the whole of the mind's revelation is a patchwork. Our mental events are like an artist's separate canvases, fragmentary of his whole meaning, and to achieve a fair portraiture we are compelled to fill in innumer-

able gaps, till our restorations outbalance the verity. Just as in the perception of a tree we ideally reconstruct the major portion of what seems to be given by sense, so do we reconstruct a man's soul (be it our own or another's); and just as our completion of the tree is with physical qualities, so do we supplement what we perceive of the man with spiritual qualities.

V.

No fact in mental history is better attested than the naturalness of man's recognition of the supplementary part of his being. Primitive folk display a multitude of odd beliefs about the soul indicating its independence, in will, in act, or in presence, of the familiar body and mind to which it belongs. The Melanesian believes himself able to extract his "life" by sufficiently powerful magic, and by concealing it from his enemies, so to protect his body from harm. The old Egyptian was assured that the Ka, the "life," dwells beside the mummy through the uncounted years in which it awaits the summons to again enter and reanimate the body. Teutonic peoples are far from alone in their belief in a "Doppelgänger" executing unawares man's spiritual missions. And the Roman's cult of his "Genius," dominating his life as a sort of personal deity, finds an analogue in the "Fravashi" of the Persian, his representative "in the presence of Ormazd."

Such conceptions unmistakably denote man's instinctive belief in a supplementary self, fulfilling the inadequacies of the known self, operating in a freer sphere than that to which he feels himself restricted, and enduring beyond the limits of his mortality. And however crude and absurd their content, these beliefs must have their *raison d'être* in the inner constitution of man's nature. They must answer to some human need, and it is no far inference to find that need in man's keen realization of the mysteriousness of his own manifest being.

Perhaps the psychical significance attached to the "control" self is best shown in beliefs about inspiration. In primitive conception inspiration is a god's taking hold of a man's soul for the purpose of uplifting and magnifying it: to give it vision, insight, ecstasy. Even so low a race as the Australian

blacks believe in the divine afflatus, the god "singing in the breast" of sorcerer and poet, and the secret of nine-tenths of the shamanism and witchery of the barbarians is their reverent belief in the actuality of spiritual enlargement when, at sacred intervals, a Nature more potent than man's makes his life its epiphany. The Biblical gifts of tongues and prophecy, the "enthusiasm" of Orphics and Dionysiacs, the trance-vision of the Neo-Platonists, the ecstasies of the mystics—all aver the same fundamental faith, found in all ages and religions.

Poetic insight is the most universal form of this experience. All men have their seasons of poesy, and though the imaginative glow comes but rarely, there is in it an unmistakable conviction of a higher power than any the will commands. Hence mankind has come generally to believe in a kind of ulterior validity of poetic expression, as arising from a hidden and efficient knowledge, while to those gifted in poetic power a "genius," or inspirational being, is ascribed, which the possessors themselves are not expected to understand.

Citings of chapter and verse in the case of such unanalyzable phenomena can have only illustrative value; yet we cannot properly estimate the biotic meaning of faith in inspiration without observation of the concrete beliefs in which it issues. And of these, for our purpose, two are especially instructive. The one is poetic pantheism—that exuberant fullness of the imagination which finds naught too paltry or too awesome to be alien to its sympathies, which defies, or perhaps fails to conceive, self-limitation, and is capable of contentment only in swift and eager appropriation, all Nature in its thrall. This poetic pantheism, though found in many moods and expressed in many literatures, is above all typical of the Celtic bards. In the oldest of Irish lyrics Amergin sings:

I am the wind that blows upon the sea,
I am the ocean wave.
I am the murmur of the surges,
I am seven battalions,
I am a strong bull,
I am an eagle on a rock,
I am a ray of the sun,

I am the most beautiful of herbs,
I am a courageous wild boar,
I am a salmon in the water,
I am a lake upon a plain,
I am a cunning artist,
I am a gigantic, sword-wielding champion,
I can shift my shape like a god.

And the Cymric Taliesin proclaims:

I have been in many shapes before I attained a congenial form. I have been a narrow blade of a sword, a drop in the air, a word in a book, a book in the beginning, a light in a lantern, a boat on the sea, a director in a battle, a sword in the hand, a shield in fight, the string of a harp; I have been enchanted for a year in the foam of water. There is nothing which I have not been.

So also Ossian and Anewin and Llywarch Hen—in each the same buoyant conviction of the singer's ubiquity, the same indomitable expansiveness of soul. If we find a flavor of magniloquence in this vasty mood, it is perhaps because the mood itself is so difficult for us, educated in the awe of the world, to achieve. So when we see it modernized in Walt Whitman it seems like a kind of spiritual boastfulness—nothing Pharasaical, but indecorous exaggeration. There is something presumptuous in the outspoken assertion of man's universality; it outleaps our common sureties, though at the same time it responds to a half-acknowledged conviction that in inner truth of human nature is indeed transcendent of the meagre experience humanly vouchsafed.

At once in contrast and in harmony with poetic pantheism is a second poetic belief, belief in the soul's pre-existence. It contrasts with the pantheism in its modesty and abashment, its sense of present limitation; it harmonizes in the fact that it, too, is an assertion of the immemorial nobility of man.

Both qualities, the sadness and the exaltation, are in Wordsworth's "*Ode on Intimations*," and they are in Plato's account of him who beholding an earthly imitation of the divine Beauty feels "some misgiving of a former world steal over him." But the mood and the belief are not characteristic of reflective civilization only. Doubtless the pantheism of the bards was a development of the older Celtic notion that the souls of men are come from the magic western Isles thither to return at death, or from the yet more primitive be-

lief in transmigration which has given our nursery tales their shape-shifting wizards and ogres and their princesses horribly enthralled in bestial forms. And across the sea appears the essential idea, just as native and instinctive, among those natural mystics, the American Indians. Peruvian tribes conceived that souls issue, will-o'-the-wisp-like, from a marsh and will there again abide after death until born anew into bodily life, and the more philosophical Aztecs, with a bent toward fatalism, taught that "no one of those born into this world receives his lot here upon earth; rather we bring it with us in being born, for it was assigned to us before the beginning of the world." And so in their baptismal rites the Aztecs express their faith in the soul's high nativity: "Our pitiful lady, Chalchiuhtlicue, your servant here present is come into this world, hither sent by our father and mother, Ome-tecutli and Ome-ciuatl, who dwell in the ninth heaven. We know not what are the gifts he brings, we know not with what he has been assessed from before the beginnings of the world, nor with what fortune he comes charged." . . . "Behold there is come to earth this little child who is descended whence reside the supreme gods beyond the ninth heaven . . . sent to us by our father and mother, the celestial gods."

In all such beliefs there is evident an instinctive effort to master the secret of that genius of personality which makes the individual character what it is. They are grounded in the feeling that the haps and events of a life's experience are inadequate to explain the soul's possessions, and they indicate, as perhaps nothing else, how thoroughly innate is human consciousness of an inner, unrevealed self dominating the apparent life. Their interest is not merely that they are beliefs in the existence of a soul, nor yet that belief in a soul is the most ready and natural account of his own nature that occurs to man, but it lies far more in the fact that they are interpretations of personality, and interpretations which recognize an actuating force beneath the current fact of mind. To what they point should be plain. I cannot repeat too often that the mere existence of a belief requires an explanation, and if it be a belief that has served a large purpose in

the development of mind it cannot but represent some sort of fundamental truth of human nature. It must have a ground and reason adequate to its effects. Otherwise all our reasonings would be belied and all our science be worthless.

In final characterization, we may say that the force implied as the basis of human personality must have at least the countenance of design; it achieves a consistent and harmonious unity, the individual man's character, and this our highest intelligence cannot represent except as involving its own supreme trait—foresight. Thus reason gives us an intelligent, foreseeing agent, an internal will, as the only conceivable artificer of our lives, such as we find them. The soul (that of which the personality that we encounter forms the living expression) cannot be less in power or reason than the life portrayed and if our common belief in human potentiality is no freakish illusion of nature, if truth is possible, it must be infinitely more.

The mere fact that this conclusion has had to be sought with some labor ought to carry the correlative that self-understanding is attainable only within narrow limits. I have tried to show why it is that we are often able to comprehend another's character better than our own, as being without the present bias that self-judgment involves; we may be aware of possibilities in ourselves, but we cannot estimate them—perhaps because their scope has in it something of the infinite.

It is worthwhile to note that here, in self-misunderstanding, as well as in mutual misunderstandings, we have a key to the mood of tragedy. The motive is perhaps more characteristic of Greek than of modern drama, for the Greek drama offered peculiar facilities for its objectification. The self was divided and its segments separately personified—the human, ostensible self as the hapless mortal, the hidden, spiritual self as the regnant god or Nemesis implacable. The soul's unsuspected motives and impulses, with their tendency to seize the reins and drive to madness, were so suited to portrayal as divine powers that even we, long dead to paganism, cannot fail of their awful realism. It is thus that Orestes is pursued by the snaky-armed Erinyes, Cimmerian shades of the social

and religious instincts of his ancestors sprung up within him; it is thus that Philoctetes finds his sophistic Greek self in the absurd guise of Heracles, downing manhood and vengeance for politics and prosperity; it is thus, again, that lawless Aphrodite, the *aphrosune* of every woman's nature, lays hold on and piteously sacrifices Phaedra despite her desperate insight and vain strife.

In Phaedra the subtlety of Euripides allows her conscious self to see uncloudedly the dread leading of the inner will which yet she is unable to evade. She is a victim of fissured personality: on the one side her understanding, her social instincts, her reason crystal clear, all helpless and hopeless; on the other the indomitable urgency of the dark goddess within. The source of Phaedra's wisdom—wisdom void of aid—is her quick sensitivity to the unseen influence. She is keenly aware of the counter-self working her doom and she struggles desperately against the passion it incites. The enigma of human nature is presented for her solution; its issue is life or death; and she, realizing all, attempts it and fails. Her tragedy is doubly tragic by reason of her foresight. It is doubly tragic because doubly human, for foresight, intelligence, is pre-eminently the man-distinctive trait, and we have not yet reached a breadth of sympathy where the heart is not quicker in its susceptibility to human suffering than to any other.

Even the morally blind, at the supreme moment, must have his instant of clairvoyance, of humanity, if his death is to be truly tragical. So Webster makes Bosola not too black a villain to die wisely aware of his own lost possibilities:

O, I am gone!
We are only like dead walls or vaulted graves,
That, ruined, yield no echo. Fare you well.
It may be pain, but no harm, for me to die
In so good a quarrel. O, this gloomy world!
In what shadow, or deep pit of darkness,
Doth womanish and fearful mankind live!
Let worthy minds ne'er stagger in distrust
To suffer death or shame for what is just:
Mine is another voyage.

Vere Bosola the mere unenlightened murderer, one could

have no more than a gallows-curiosity in his taking off; but when his man's soul comes to the surface, though but for a moment, we feel the tragic awe of death.

I think that the reason that the tragedy of Hamlet seems more noble than the far more terrible and pathetic tragedy of Lear lies in this self-same source; Lear's impulses and emotions are of an elemental and instinctive kind, the kind we call "natural" and share with the lower animals; Hamlet's intensest living is in his reflective consciousness, the supreme badge of the human estate. Nor am I sure that the tremendous appeal of the Christ-life to mankind is not greatly due to the preternatural, the divine foresight of the Man of Sorrows.

Enlightenment, then, is at the heart of tragedy. It is man's consciousness of his coming end, not the pain that he suffers, that makes human death more terrible than that of the brute. This consciousness implies in him a power of conceptional creation—the thinking that his life *might* continue, *might* yet alter the world in ways which death forestays—that is distinctive of his spiritual nature and so far as we know is a fact anomalous in Nature. If death indeed were all, it would seem as though Nature should have provided that no man could conceive the order of the world to be such that he should not die when and as the fact eventuates; he should be satisfied with his life's end, knowing no other possibility and dreaming no will save the natural law. This, I say, should be if man's aspiration for a bettered and bettering existence be meaningless in Nature's plan; but if the evolution of human consciousness is a factor of the world's rationality and essential constitution, then must this aspiration be of real significance and find a real satisfaction in the order of Nature.

Probably the most elusive and certainly the most indescribable of all human experiences are those tensions of consciousness wherein one is beset with the sense of an encompassing 'other-world,' nearer than sight or touch yet passing man's powers to enter in. Often there is the poignant realization of its nearness, yearnings for its glories and quietings, as one yearns for the glory and quiet of the still, bright

stars. And there is eager anticipation, as for the fulfillment of ancient Messianic prophecies, and there is pride of kingly power—the new-crowned monarch entering in triumph into his heritage. Yet ever, even on the verge, the keys of all mysteries in hand, in the ache of present wonder, in the awe of revelation, there comes the dumb-deadening pain, the helpless swing back to the world of matter-of-fact. And the heart is as the heart of the prodigal turned from the ancient door, and life becomes one long *Wanderjahr* wherethrough the exile takes his wistful way in ceaseless search of the lost portal to his kingdom.

“I have been in many shapes,” sings Taliesin, “before I attained a congenial form.” And we—are we not beset with strange familiarities, with misty recollections, with recognitions which yet are dreams, with unpremeditated knowings and unremembered wisdoms, presages and prophecies whose fulfillments betray the unguessed archetypes of our lives? There is a richness and power and majesty in the world which unseeing we feel and untaught we know, and our only clues to the source of this assurance are those moments of promise when we divine something of the marvel of that spiritual vision whose revealed glory is yet denied us for these mortal days.

(*To be continued.*)

SOME FEATURES IN MEDIUMISTIC PHENOMENA.

By James H. Hyslop.

Readers of the *Journal* may recall some discussion in an earlier number (pp. 340-343) regarding the nature of the life after death. It may be useful to give a concrete example of the difficulties with which we have to contend in the solution of problems connected therewith, and hence I give the detailed record of a sitting with Mrs. Smead. We are publishing simultaneously with this a preliminary Report on the Smead case which gives evidence of the supernormal and shows its exemption from the most natural suspicions entertained against mediumship. Suffice it to say here that Mrs.

Smead is the wife of an orthodox clergyman and has never received any money for her work. Her identity has to be concealed under the name which I have given, and other experiments than the one I am quoting will have to be relied on to answer the doubts of the sceptic. I am using the present record with the assumption that his objections have already been removed, so that I do not mean to discuss the genuineness of the phenomena in this connection. I wish to take this for granted, at least hypothetically, for the sake of an important illustration in the perplexities of non-evidential phenomena.

Some years ago in the experiments which Mr. Smead was conducting under my directions, there were apparently some attempts on the part of the Rev. Stainton Moses, who died in 1892 in England, to communicate through Mrs. Smead. But the failure seems to have been as conspicuous as in the case of Mrs. Piper. Occasionally, however, there are traces of his personality attempting to manifest itself, and the record below is one of them. Mr. Smead was not expecting this personality to appear at this experiment, but rather hoped for one who passes as the Cardinal. The manifestation of Stainton Moses was thus unexpected by both Mr. and Mrs. Smead. I give the record in full, confusions and mistakes exactly as they occurred.

It must be remembered, however, that I am not quoting the record in illustration of what it actually purports to be, namely, spirit communications. Any reader who wishes to so interpret the matter may do so, but it is not assumed by me to be this in fact. I concede any interpretation that the sceptic may choose to make of it, except that of conscious fraud. The student of abnormal psychology will see nothing more in it than secondary personality, and in so far as conclusive evidence is concerned it cannot be claimed to be anything else. But I mean to quote it and to consider it as a psychological production which has to be examined without regard to the security of its claims to be what it superficially purports to be. Coming, as it does, in conjunction with matter that has the same claim to being supernormal as in the case of numerous similar cases, it becomes a part of the

problem which is associated with the supernormal. For that reason we may examine its nature and claims in spite of the natural temptation to ascribe it the same source as the evidential matter. The primary interest is to study the problem which the psychic researcher has before him, when estimating the claims of strictly non-evidential matter to a supernormal origin. All that is assured at the outset is the fact that the record was automatically produced and purports to have a spiritistic source. What its rights are to this claim will have to be examined, but regardless of these it has considerable psychological interest in illustration of the large literature presenting similar superficial credentials.

The record is a recent one, being dated February 6, 1907. I place in *parentheses* what Mr. Smead said or asked during the experiment and as reported by him. In *square brackets* I place such comments and explanatory notes as were necessary afterward to explain the meaning of the record at specific points. *Asterisks* mean that certain words or passages of the automatic writing are not legible.

RECORD.

February 6th, 1907.

Present Mr. and Mrs. Smead.

(All ready.)

That is right. we are here, coming here.

(All right.)

coming nearer, yes. it is I be not afraid.

(Very good. The grace of the Lord Jesus Christ be with thy spirit.)

[Mr. Smead thought he was addressing Cardinal L. but this was not accepted by the communicator.]

Behold ye him. it is Him of whom and to whom thou speakest.

(Is Jesus Christ present this morning?)

I am with ye in thy endeavor to do the work of Him thou chooses thee. thou ['th' evidently written to convert 'choose into 'chooseth.']

(Who is writing? Is it my Lord and Master, Jesus Christ? He speaks with thee friend, through another.

(I am delighted. What has he to say to me. I am unworthy to be in his presence.)

were that so, would he come to thee. hast thou not yet

learned that he was not a respecter of persons. that all were equal in His sight that believed.

(I feel as did St. Thomas when he said: 'My Lord and my God.')

but there are many that do not understand his His ['His' superposed on the first to erase it.] teachings that now he is helping to enlighten the mind of mankind through these Earthly channels. its [it] is right for them to be opened to the earth.

(What has he to say to me?)

Come... [pause.] That he is and was the creator of the new Law, yes, and that all should strive to come by the natural way into this life here and do as near the way as he taught when on earth. it is a sorrowful thing to es... ['es' erased] behold the souls of those that [are] on the earth singing praises to Him and then taking the ways of life into their own hands. it is not as he said to do, and they are not taught to Honor the Father enough, else they would value life more. so the error in is in the way the teachings are set forth to the people of the earth. they do not understand that if they come here under a delusion that they are escaping the wrath of the most high, that it can continue here, that if it so Pleases the Greater Light they must continue the self same existence as they have just left and that by * * * * they must perhaps for ages continue where they could only have remained in the true light there and done their just and right part of life on the earth to be able to enter into the pleasure of a better life, that is eternal punishment.

(Does eternal punishment continue forever?)

it continues until they can by pleading [with] and Honoring the Most High God the Father ... pleading with Him, I should have said... then, if in his good pleasure he deems it just that they are allowed [allowed] to go a little higher, but it sometimes takes them ages. it is as their deeds, so their reward or punishment. the part of eternal punishment is with the soul of the one that has disobeyed the Father. no creeds can help it after these deeds are done. the soul must then help itself.

(Cannot we Episcopalians escape punishment by believing in Christ?)

not from eternal punishment of the way you understand it.

(I do not understand. Please explain.)

* * [they?] the every soul that enters this life has to begin to work and help itself [written 'itself'] for a higher existence. the life here nearest yours is what St. Paul said was the first heaven. they must that have lied, stolen, or comited [committed] any of the Greater sin... greater sins... must remain in this abode until he has well purged himself of them by prayer to the f...Father. then if he has not thought to do them again he

may be allowed to go to the Second higher abode and so as you may see his punishment may continue for ages.

(I supposed that belief in Christ gave everlasting life, not everlasting punishment. Tell me about this.)

he did not say everlasting life without punishment, so the deeds done in the body... what did I just tell you. [Above message read aloud to communicator.] for the deeds, yes.

(I think you are right.)

but the souls that continue on the earth to live righteous and Godly lives, doing in the ['in the' erased] as in the presence of God will receive a greater blessing. when entering this life they do not need to remain on the ['the' erased] earthwise, but can gone [go on] doing good work amongst the souls that are near the earth as He did when he entered this life. we are tested, yes.

(Do I understand that Christ is Imperator, called by Robert Hyslop the Greater Light?) [Robert Hyslop is the name of my father and purports to communicate through Mrs. Smead at times. Imperator is the assumed name of one of the trance personalities in the Piper case.]

I would that thou, friend, could see Him.

(Do you mean Christ or Imperator, the Greater Light?)

Christ is a light and was one on the Earth.

(Is Christ Imperator, the Greater Light?)

[Sign of the cross drawn, which is the sign of Imperator] we could not let the cardinal come this time, as you see, friend, a greater than he has been with you ['you' erased] us, yes, and so we will have him after the Sabbath.

(Who has been with me today?)

yes, Jesus Christus, yes. He has been here adn ['adn' erased] and do you doubt.

(How can I help doubting? Whom did he talk through?)

S. M. is willing to be an interpreter at all times.

(Did Christ talk through Stainton Moses?)

You still doubt.

(Did Christ talk to me through Stainton Moses?)

I told you at the beginning. yes, he did so. We cannot tell the [thee] when the friend that came yesterday can come again, as she exhausts the Light to its extreme.

(Shall I expect the Cardinal the first day after the Sabbath?)

yes, no, no one [on] the first.

(Shall I sit that day?)

yes, but no one to talk yet.

(All right. We shall hold sittings next week as usual.)

yes, we cannot tell the [thee] now. Oh Most Merciful Father we halve [have] try... [erased] tried in our humble way to do t... Thy will. grant us th... Th, blessing for thee, friend, this day, amen."

The sitting at this point came to an end. But Mrs. Smead, when she recovered consciousness, reported an interesting vision which was described as follows:—

“A man tall, features clear cut, as if cut from stone like a model, dark hair, peculiar color or complexion, full beard and mustache, beard about eight inches in length, hair long and curly, hanging over his shoulders, hair parted on left side and fell over toward the right side. His face was beautiful and stately. He looked quiet and peaceful with majestic bearing. He wore long white robes. The cross was not with him, but was seen some distance off.”

Mrs. Smead took this apparition to be that of Christ. The description might very well represent the historical pictures of him. But Mr. Smead does not, and did not at the time, in spite of the appearance of the record, believe that he was in communication with the alleged Savior. He supposed that it was a sermon to him by Stainton Moses.

There are three ways in which we can explain such phenomena. (1) We may say that it is conscious pretension that a spirit is producing the result; (2) we may call it secondary personality; (3) we may say that it is what it claims to be on the face of it, namely, messages from the deceased Stainton Moses, under the hallucination that he is acting as an intermediary for the Savior.

I throw the first of these hypotheses out of account, not because it is always to be ignored, but because I have reasons independently of this particular record to neglect it. The mistakes and confusions, as well as occasional errors in the spelling which are not natural to Mrs. Smead in her normal state, and various mechanical features of the writing tend to justify our disregarding conscious effort to deceive. I say nothing of its incompatibility with her whole previous life and what I know of its earnestness. Disregarding it we must construct some theory which rationally explains the phenomena, and we have the other two hypotheses to reckon with in this attempt.

Secondary personality, or unconscious impersonation, such as is common to dream or somnambulatory states, presents

itself as the most likely view, at least on a *priori* grounds, and I have no doubt that the student of psychology would feel perfectly assured of its applicability and validity. There is certainly no apparent evidence of a spiritistic source, at least as judged by the standards which such a theory must adopt in the present status of that doctrine. It is precisely this want of supernormal evidence on the face of the phenomena that makes all attempts at spiritistic explanations seem absurd. This would leave us with the alternative of secondary personality as the only explanation which would most naturally commend itself.

But accept the hypothesis as satisfactory on a *priori* ground, have we any more evidence that it is the true one than we have of the spiritistic? The phenomena are undoubtedly similar to many that present the claim of a spiritistic source and receive the credence of it. But it is precisely the defect of proper evidence that makes this view incredible, and the most natural theory would be that of subconscious impersonation.

A most interesting circumstance in the phenomena is that which shows a fairly rational view of punishment for sin. The "communications" purport to represent the policy of nature or Providence with regard to sin, and this is that true punishment is the consequence of sin and not some artificial penalty such as we have been accustomed to believe. The representation is that of conditions in another life and of what many wish to know regarding it. Moreover it is also important to remark to the man who advances secondary personality as the explanation that the type of punishment here defended is not the one which Mrs. Smead's theology has held. The idea is comparatively new to her mind. She would not naturally accept this view from her early teaching. Her theology makes a very different account of punishment for sin, and if her subliminal action is producing the results of her previous experience it would hardly take the course here manifest. Apparently, then, the hypothesis of secondary personality has difficulty in maintaining itself.

I have no doubt that many will prefer the spiritistic theory to account for the phenomena and so would accept them

on their own certificate of non-relation to Mrs. Smead's usual habits of thought. But there are two very important facts in the record itself which the student of psychology will detect at sight and which afford him a perfectly good excuse for referring the phenomena to secondary personality. The first of these facts is the vision at the end of the experiment. That apparition is the historical representation of Christ and can most easily be explained by supposing that the general drift of the thought during the sitting might easily suggest such a thing to Mrs. Smead's mind. The second and still more important fact is Mr. Smead's own unwary statement to the "communicator" earlier in the experiment. When he, assuming that he was talking to the Cardinal, exclaimed "the grace of the Lord Jesus Christ be with thy spirit," *he gave a most distinct suggestion* to Mrs. Smead's subliminal mental action, and we may assume that the whole impersonation of Christ was due entirely to that suggestion, and that the vision at the terminus of it was the result of its momentum as she was recovering consciousness.

Here the scientific man would say is the advantage of a verbatim record of all that occurs on such occasions. In all ordinary experiments a memory report of what was received would be all that we should have to base our judgment upon, and unless we were familiar with the delicate influences which suggestion exercises we should hardly remember our giving rise to productions like this by some casual remark of our own. We have, therefore, in this record the superficial indication at least of a perfectly normal explanation of the phenomena, especially when we recognize the dramatic character of some of our dream life. Our dreams often represent the presence and conversation with us of various personalities living or dead, and as that state is extremely susceptible to dramatic play of personality, being free of the inhibitions or arrests which affect the judgment in normal consciousness, every suggestion is liable to take effect, and as Mrs. Smead is a very religious woman, or has all her life been addicted to a religious view of things, it would be perfectly natural that her mind would take this suggestion in her trance state.

Consequently what the spiritualist might accept as having

an extramental source, on the ground of rationality and antagonism to the natural convictions of Mrs. Smead, thus becomes interpretable by subjective action and all the representation of a transcendental life would be such "stuff as dreams are made of," and the case a good example of what we have to be on our guard against in our desire to have some definite knowledge of another world. Any information about a transcendental existence, coming in this way, has to pass the ordeal of just such criticism as I have indicated, and students will have to learn that the task of certifying the extramental source of such communications is an extremely difficult one. The circumstance which will strike the average man of intelligence as absurd is the readiness with which certain alleged spirits can be called, or the apparent ever-presence of any particular person that may attract the fancy of a medium. We cannot be easily made to believe that great historical personalities are forever hovering about to make themselves known to obscure persons all over the world on all sorts of occasions. It is a suspicious circumstance that such phenomena should occur, no matter how attractive it may appear to our prejudices or wishes. Hence it would be a stumbling block to our belief to expect a ready acceptance of such phenomena on their superficial character. We might more easily accede to the claim that Stainton Moses was present, but even this would be feasible only on the supposition that his appearance had some purpose and consistency with the general scheme of the experiments. If he was only a casual visitor, as so often appears in phenomena of mediumship in general, we could hardly accept his claims any more readily than we would those of such a personality as Jesus. It happens that the appearance of Stainton Moses as an alleged communicator in this case was a natural accompaniment of the alleged presence of other communicators, as the same group of personalities have been represented in the Piper case. On any theory, especially that of secondary personality, Stainton Moses ought to be represented as a communicator here. But this sudden and inexplicable appearance of Christ can only serve to make us sceptical of any source but that of subliminal mental action, and this, not be-

cause of any prejudices which either scepticism or religious belief might entertain about its possibility, but because of the casual and purposeless character of the appearance. When, therefore, we find such traces of suggestion as Mr. Smead's exclamation, we may well understand the represented appearance without having our minds perplexed by the semblance of spirit communication.

But there are some interesting facts which create difficulties for the hypothesis of secondary personality, preferable as it may seem to the student of abnormal psychology. While one does not require, perhaps, to insist too rigidly that the alternatives are to be drawn between subliminal or subjective action and spirit influence, and while we may not feel attracted to a spirit theory, these facts do not justify an uncritical confidence in that of secondary personality. If we accept that view we must justify it in spite of the difficulties and objections which it has to encounter. I do not conceal from myself the fact that it has its perplexities as viewed from a scientific position, and we are bound to recognize them. Agnosticism in the matter is better than any theory which does not apply.

The first important fact which is not easily explained by secondary personality, as usually manifested in connection with the fact of suggestibility, is the circumstance that Mrs. Smead does not show any suggestibility whatever in her trance condition. I have many times tried to apply suggestion to her in the trance and I have not succeeded in securing any evidence of it whatever. We might limit the rapport to Mr. Smead, but I have no evidence for that fact. She seems as thoroughly proof against it as a perfectly normal person usually is. In this respect she quite resembles Mrs. Piper in whom I have found no proof of suggestibility. Possibly this may be the necessary condition of the trance which is associated with alleged spirit communications. We, of course, do not yet understand that state. It is called a trance because it does not show any material traces of a condition like that of hypnosis. That is, the contents of what purports to be communications do not resemble essentially the contents of hypnotic states under the suggestion of an ordinary oper-

ator. It is possible for us to obtain a view regarding this trance which may ally it with hypnotic or somnambulant states. If we do this, however, we may be required to interpret the difference through the idea of *rapport*. We have found in the experiments of Dr. Moll (Cf. *Rapport in der Hypnose*, Moll), that a subject may not be in rapport with any or every one near by. He may be in suggestible relation only to the operator, or to one or two others, or even only to the person whom the operator suggests. Rapport is not a fixed or universal condition. It apparently exists only in degrees. If, then, we supposed that Mrs. Piper's and similar trances are to be distinguished from hypnosis and ordinary secondary personality only by the nature of the rapport, we may find why their phenomena take the form of spiritistic communications. If they are *en rapport* with deceased persons and not with the living we can well understand why they do not respond to suggestion from the living, tho the trance state may be essentially like hypnosis in its other characteristics. I understand that at one period of her life, the early development of her mental condition associated with the trance, Mrs. Piper exhibited phenomena of echolalia, which means that she echoed whatever she heard uttered in her presence. Assuming this condition of her mind and body in the trance, and rapport with deceased persons, we may well comprehend the automatic nature of her phenomena and their limitation to real or alleged spirit communications.

Now as we have not found evidence that Mrs. Smead is in the least suggestible we may well ask how it fares with the incident which we have here supposed was due to this action. It is all very well to note the possibility as suggested by the coincidence between Mr. Smead's exclamation and the trend of the communications and the apparition at the end, but if Mrs. Smead is so suggestible as this we should find frequent indications of its presence in all other instances. But it is not apparent in anything that I have observed, and I have been wholly unable to prove it or to produce it by experiment. Consequently, what I have pointed out as conceivable indication of this has its force considerably diminished, or even de doubtful.

The second fact which disturbs the hypothesis of secondary personality is the circumstance that the view of eternal punishment taken in Mrs. Smead's record is not only quite different from the one most natural to her normal beliefs but shows traces of identity with the view expressed in the "Spirit Teachings" of Stainton Moses himself, which there is every reason to believe Mrs. Smead never saw. That identity is not of the kind that can be treated as scientific evidence, but the resemblance is so close that, the advocate of secondary personality might well seize it as proof of that hypothesis, if there were any reason to believe that Mrs. Smead had ever seen the book. But Mrs. Smead affirms that she has never seen it, and Mr. Smead has not the book in his library and has purposely refrained from purchasing it, so that knowledge of its contents should not influence the personality claiming to be Stainton Moses. They live at least one hundred miles from any library which might be supposed to contain the work, and have never consciously had access to it in any library with which they are familiar, and this knowledge is limited to small libraries which are found in country towns. Tho Mrs. Smead has been familiar with the planchette since her childhood, she has not only not read literature on Spiritualism, but was brought up in strict orthodoxy and in regions which had few or no library facilities. The only assumption that can be made regarding the possibility of her having seen the book is that she may either have seen it casually as a child or have consulted it in some somnambulic state, both of which suppositions are considerably strained, tho conceivably possible. I doubt very much if it is a fact, especially as it is a book which one would not easily forget, unless read when too young to remember it. Her environment and religious habits as a child would most probably exclude this supposition.

The relation between the thought expressed through Mrs. Smead and that of the "Spirit Teachings" through Stainton Moses can be best determined by a comparison. I shall quote passages from "Spirit Teachings" that the reader may decide for himself. We must remember that this book of Mr. Moses purported to be communications from discarnate

spirits, personalities who allege through Mrs. Piper that they are the same spirits who communicated through Mr. Moses. The contents of his book represent their teaching with regard to spirit life and in it they describe the nature of punishment in the life after death.

In one passage, after saying that deceased persons who have sinned in this life are free to reform in the next life or to remain in their sinful desires, the statement of "Spirit Teachings" is as follows:—

"This is the unpardonable sin. Unpardonable, not because the Supreme will not pardon, but because the sinner chooses it to be so. Unpardonable, because pardon is impossible where sin is congenial, and penitence unfelt. Punishment is ever the immediate consequences of sin; it is of its essence, not arbitrarily meted out, but the inevitable result of the violation of law."

In another passage, it says: "This mortal existence is but a fragment of life. Its deeds and their results remain when the body is dead. The ramifications of wilful sin have to be followed out, and its results remedied in sorrow and shame."

Again: "To say that we teach a motiveless religion is surely the strangest misconception. What! is it nothing that we teach you that each act in this, the seed-time of your life, will bear its own fruit; that the results of conscious and deliberate sin must be remedied in sorrow and shame at the cost of painful toil in far distant ages; that the erring spirit must gather up the tangled thread and unravel the evil of which it was long ages ago the perpetrator?"

This last passage is identical in meaning with the Smead record, and in another passage the thought is not less identical in that the communicator indicates that the sin cannot be remedied by another but only by the sinner himself, and that no happiness is possible for him until he grows a purer, better, truer man. And in another passage occurs the following:

"The spirit which has been slothful or impure gravitates necessarily to its congenial sphere, and commences there a period of probation which has for its object the purification of the spirit from the accumulated habits of its earth-life; the remedying in remorse and shame of the evil done, and the

gradual rising of itself to a higher state to that which each process of purification has been a step."

There are many long passages with the same import, and tho the exact language is not found in both sets of records the identity of thought is clear enough. It is not sufficient to justify the belief or assertion that they have necessarily the same source, but considering that Mrs. Smead never saw the work I have been quoting, and that she was announcing a doctrine more or less at variance with her natural beliefs, we may at least entertain a suspicion that their identity is not due to chance. I do not claim that the matter has a spirit source in either case. There is no adequate scientific proof that it had such an origin in the case of Stainton Moses, tho the teaching was in direct opposition to his native beliefs. But whatever the source, the identity of the general thought in both cases is unmistakable, and as it claims to come from Stainton Moses in the Smead case where his original writings were not known, the fact has just as much weight against the hypothesis of secondary personality as the supposition of their identity has. This may not be great, but it is not a negligible quantity. Of course, it is possible to regard the idea expressed in Mrs. Smead's automatic writing as the natural reaction of her own mind against her orthodox belief, a reaction possibly caused by the growing interest in the real or alleged evidence of spirit return through her own writing. But it is not possible to decide this one way or the other, tho the admitted possibility of that growth makes it unnecessary to press the objection to secondary personality on the basis mentioned. It might be a casual coincidence that the two should have identical views on a question in which the most natural tendencies of the mind are to accept the specified view of punishment. But without denying the explanation of secondary personality it is quite legitimate to insist that the identity of the teaching in the two cases is not favorable to the hypothesis of subjective creation on the part of Mrs. Smead and that it is consistent with another and more important theory, even tho that theory be neither provable nor satisfactory in this case.

I shall not reject the hypothesis of secondary personality,

in spite of the objections to its assured application. It may be possible on other grounds than the doubtfulness of the spiritistic view. But the circumstance that Mrs. Smead has shown no traces of suggestibility, which had been invoked to explain the curious claim that the indirect communicator was Christ, and that the contents of the communications are so identical, or nearly identical, with those which we might expect Stainton Moses to believe or to remember, clearly establishes a duty to as much suspense of judgment on that view as we may be supposed to feel on other grounds against the spiritistic doctrine. We are not to feel any special favor for secondary personality simply because we feel unimpressed with a less reputable view. It may be wiser to admit ignorance on both sides of the subject.

But whatever our individual predilections, all must admit that it is fair to discuss one possibility as much as another. We have presented three alternative explanations of the phenomena under review, and rejected the first one as in fact out of the question, namely, that of conscious fabrication. If we are entitled to admit the possibility of spirit communication it should receive such attention as its admitted rivalry with subliminal mental action entitles it to receive. I do not grant its possibility on *a priori* grounds or upon the evidence in the record. Neither of these reasons would suffice to justify anything. But the mass of the supernormal that is relevant in many cases to the spiritistic hypothesis, and the existence in the Smead case of phenomena that classify it with that of Mrs. Piper make spirit communications such a possibility that we cannot easily assign its limits, and hence for the sake of understanding how it may be invoked to explain incidents in the record under consideration which are not so easily explicable by secondary personality, I shall tolerate the spiritistic hypothesis and see what it will effect. I shall not assume that it is necessarily the true view to be taken, but simply as one to be tested in the same way as its rival alternative.

What I wish to show is that it is possible to suppose the spiritistic theory in the case without accepting the view that the communicator is other than Stainton Moses. The believer

in the spirit theory is always tempted to take that view on the face of the returns, so to speak. But in supposing that spirits have anything to do with the phenomena I do not feel compelled to assume that Christ is either directly or indirectly the communicator as claimed. We need not go beyond supposing that it is Stainton Moses. I do not pretend that there is any satisfactory evidence of his presence, but that, with this theory once justified in other cases, it is rational to try the hypothesis to see how much may be explicable by it which does not seem clear on that of secondary personality.

Let us, then, assume that Stainton Moses deceased is actually in "control" and that he is trying to communicate. We may venture to consider the identity of view in the case with his past experiences in life to be evidence of his presence and attempt to communicate, taking this with other references to him through Mrs. Smead and more or less evidential incidents in connection with him. I cannot quote these, as they would require too much space. Now if there are peculiar difficulties associated with attempts to communicate with the living, such as are indicated throughout all or nearly all instances of "possession" mediumship, we may well imagine a source and explanation for the perplexities involved in the messages. These difficulties I have summed up as an abnormal mental condition while communicating, in addition to correlated difficulties in the abnormal condition of the medium. This abnormal mental condition of the communicator may be compared to a state of secondary personality in its dreamlike or somnambulatory character. It is much more like somnambulism than chaotic dreaming in many cases, and so shows an active mental condition, tho it is prevented from having that rational control which characterizes normal consciousness.

Now if we suppose this somnambulatory condition of Stainton Moses we may well understand that he is suggestible and liable to all the phenomena which exhibit themselves in suggestible persons. As I have not been able to find suggestibility in Mrs. Smead we may transfer the application of the hypothesis to the communicator and see how it fits the facts.

Assuming, then, that Stainton Moses is somnambulist and suggestible while communicating, we may well understand how he should impersonate another, provided the same hallucinatory tendencies showed themselves in his mental action that so often are associated with somnambulist, delirious, and dream conditions with the living. It is well known that dreams, deliria, and hallucinations are more or less closely related to each other in the functions exercised, and somnambulism and hypnosis exhibit the same characteristics in many, if not all cases. We know what a sense of reality accompanies hallucinations, and how easily a morbid mental condition mistakes them for real objects, the person experiencing them not being responsible for his error of judgment and being incapable of correcting it. If this be the condition of Stainton Moses we may well suppose that Mr. Smead's reference to Christ created a hallucination in his mind; *i. e.*, it put a thought into his mind which immediately took the form of reality, and was, in his morbid condition, construed as we do the objects in our dreams. I have already alluded to the dramatic play of our dreams in which we carry on conversations and discussions as real as in life with persons whose non-reality we rarely suspect until we awaken and look at the experience from a normal point of view. There is no reason to deny this condition in Stainton Moses, in this assumed condition for communicating, and in fact there is much to sustain the contention. Impersonation is a marked feature of such experiences, and every idea that comes into the mind will naturally take the form of the "apperception mass," or main thought of the moment, if it does not arrest it, so that, with this supposed suggestibility of Stainton Moses, he would naturally impersonate communication with Christ, once he became possessed with the notion of his reality, itself a product of his hallucinatory condition. In the interfusion of his mental condition with the personality, subliminal personality, of Mrs. Smead, which is presumably suggestible from the spiritual and not the material side of her being, we may well suppose that the idea or hallucination is transmitted to her mind and emerges as a dream or hypnogogic product as she comes out of the trance.

Nor is this supposed interfusion of personalities an *a priori* conjecture. It exhibits itself in nearly all mediumistic phenomena. I cannot undertake here to prove it. I only assert that I am not making the assumption arbitrarily and without cumulative evidence in other cases. That is, the hypothesis is not constructed for the occasion. It is the common phenomenon in mediumistic experiences, and all that seems new—and this may not really be new—is the coincidence between the impersonation on “the other side” and the vision of Mrs. Smead in the borderland state.

It is noticeable in the contents of Mrs. Smead's record that the communications purport to represent the state of things in a transcendental world. It is said that the system of punishment is only the continuance of the sinful condition of this life, that virtue and vice are their own rewards, etc. Apparently we have material which would answer the query regarding what the after life is. But if we are to assume this to be communication from the other world at all, its contents are the memory of Stainton Moses, or at least mingled with the experiences of his memory. We have seen that there is more or less identity between what his “Spirit Teachings” taught and this purported communication from him after death, and if we accept this view of the facts we have no evidence whatever that he is correctly representing the conditions of a spiritual world. He is only repeating, in a somnambulic state, the memories of his earthly life as expressed in his work, and *in that work itself the “control” recognized that the communications were colored by Stainton Moses' own mind while he was receiving the messages.* “Your state now colors your views,” says a passage of “Spirit Teachings.” “Much we are obliged to clothe in allegory, and to elucidate by borrowing your phraseology.” In another communication the same personality, speaking of a demand by Stainton Moses for a specific type of evidence, said that the result would be “imperfect and unreliable, from the admixture of your own mental action and that of the circle.” In still another passage Stainton Moses was told that the communications are affected by his own mind, especially when he was not well.

This same modifying influence would be expected in the mental habits of Mrs. Smead, and hence, given the somnambule state of Stainton Moses when communicating, we should naturally expect a tendency to reproduce more or less of his memories associated with the very subject which had been discussed in his own automatic writing when living, and such they seem to be. Accepting them as such we readily perceive the weakness of supposing that they correctly report the conditions of the life after death, even tho they suffice to prove the fact of it. There are no means of testing how much the mind of Mrs. Smead may have influenced the purity of the communications.

An interesting incident recently in the Smead case reinforces the hypothesis here suggested. In a sitting occurring a few days before and reported to me at once, my father purports to communicate, and he alludes to this Cardinal which has been mentioned in connection with the record under discussion. He asks Mrs. Smead if this Cardinal may be permitted to serve as a helper in the work of communicating. I quote the record:

"We would ask that the friend who calls himself C. L. be granted the permission to help here. Will it be desirable, friend? *He will oftentimes give his former ideas*, but of course [they] are changed with his experiences, as are all our views in waking in this life."

The italics are my own. But what the passage emphasizes is the unconscious evidence which it supplies to the tendency of spirits to reproduce their memories in some form, not always in incidents, but often in views, and as often distorted and made unintelligible by intermixture with new ideas acquired in their new experience and uncommunicable in sensory terms that can be clear. While all this does not prove that Stainton Moses is actually communicating in the Smead case it does explain why the ~~fact~~ take that form, if we assume for hypothetical purposes that he is communicating. We have then only too much evidence in mediumistic phenomena (and in the case of Stainton Moses, a high degree of this) that communicating spirits, some of them

well understand the form of impersonation imagined in this special case.

That such is possible is still further indicated by the common phenomenon in mediumistic communications, especially of the subliminal as distinct from the possession type of psychic, that the messages seem to describe objects seen, where we have only to suppose that the things seen are telepathically transmitted phantasms. They may be hallucinations of the veridical type in the medium, produced telepathically from an extraneous source, and they may be, in addition, phantasms in the mind of the communicator, a phenomenon that seems to be supported by some cases of telepathy between the living. That is, in some cases, it seems that a predisposition to hallucinatory images in connection with thoughts by the agent is accompanied by similar conditions in the percipient as at least an aid in the success of telepathy. Assuming this to be more true of a spiritual than of a material world, as we may well do from what we know of subliminal mental action in the living, we can well imagine that this function figures in that type of messages which involve apparent description of things and events in the other life. If we accept it, the whole set of phenomena fall into easy interpretation on the spiritistic hypothesis, and we should only have to await adequate evidence to prove it to be a fact.

It might be objected that this theory is too complicated. But I should reply that it is either not complicated at all or that it is less so than the ordinary hypotheses which are advanced to eliminate the spiritistic. Besides it would not make any difference about its applicability if it were as complicated as it may be supposed to be. If it explains more rationally than others it would have the preference. But I must contest the claim that it is especially complicated, at least that it is any more complicated than the materialistic theory of subjective hallucinations. All that I am doing is to propose the same psychological phenomena in a disembodied state as we find in an incarnate mind. We find extreme suggestibility and somnambulant conditions very frequently associated in the living, and it is the only explanation which normal and abnormal psychology accepts of certain phenomena

in the living. It is no worse to suppose the same laws of action in the discarnate. It is as simple in one as in the other, and if it explains it is entitled to recognition as an hypothesis, pending the production of evidence for its actual truth.

Nor will it alter matters to say or suppose that subjective hallucinations and abnormal phenomena generally in the living are caused by morbid brain conditions, as all such phenomena are mental in nature, no matter what their antecedent cause in brain action. Of course, on the materialistic theory they are purely cerebral as well as the normal mental states. But if we have evidence in the proper supernormal phenomena for the existence of a soul and its survival—and survival is necessary to prove its existence now—we should have to treat all normal and abnormal mental phenomena as functions of the soul, with such interaction between body and soul as permits at least an efficient causal relation between them. Hence being mental phenomena in any case and determined by the nature of the mind rather than the occasional or exciting cause, we can understand how hallucinatory functions would characterize a discarnate mind in any abnormal conditions of its exercise. This supposition would do no violence to any scientific doctrine of a soul and would have the advantage of as simple an explanation of certain phenomena having a claim to a spiritistic origin as any similar phenomena in living minds. In fact, it would seem that scientific method and the very conception of personal identity would compel us to suppose the same mental functions as such in a spiritual world as a condition of supposing any survival at all, and with this granted we should have abundant right to extend hypotheses of mental action which explain certain facts in the living to explain similar phenomena in the deceased. We are thus conforming to the very demand of science that we avoid the multiplication of hypotheses. In the procedure here adopted I have only accepted and applied the very theory which psychologically explains the same type of facts in the living, and the question of simplicity and complexity is, for that reason, excluded from the account.

There is an interesting incident which in some respects confirms the hypothesis here advanced for mental conditions on "the other side." It finds its suggestiveness from the general theory of idealism accepted by the philosophers. This doctrine maintains that all our ideas are mental constructs. By this is meant that our minds have to form their own conceptions and representations of reality, that we do not see things as they in reality are, but that their appearances are the result of mental reaction upon stimuli whose nature we cannot describe in sense terms or experiences. These forms of reality as it appears are determined by the way the mind is affected, and in this material world the bodily senses modify the relation between the outer world and the inner life. Now there is a distinction between sensational and inner experience. Sensation occurs only on the occasion of physical stimuli, but inner mental action and its conceptions are either not due to external stimuli or are not related to it in any such way as normal sensations. Now the subliminal life of the mind, even when it reproduces the forms of sensory experience, does not represent external reality as do sensations, and in our dreams, deliria, and hallucinations, whether systematic or otherwise, we have functions which do not depend on correlated physical stimuli or the normal type to explain their character. That is, inner activity may simulate a real world, tho the physical conditions which determine a normal experience are not present. The normal physical functions may be wholly suspended and yet the inner functions of the mind may completely simulate reality.

Now if a soul exists and survives death it simply casts off the physical organism which determines its relation to the physical and sensory world. There remain, by hypothesis, those inner functions which may produce all the appearances of reality without its being other than a thought world. In a life after death the conditions for a more literal realization of idealism may exist than in the bodily life, and if we could make the normal condition after death what a philosophic friend once said to me he wished it were, namely, a rationalized dream life, we might well understand many of the reported phenomena which perplex the student of psychology

and the man of the world in the investigation of spiritual theories. We would only interpret such phenomena as we are discussing in the light of mental productions without physical stimuli, productions under the law of habits which are formed in the body. But whether determined by these habits or not they would be conceived as subjective activities, and if telepathy be a more general mode of communication in the spiritual world we could understand many phenomena occurring in it which seem perplexing now. Until we become familiar with the processes of such a world we should treat for physical reality the hallucinatory products of our own mind. The intermediate state of our development might be fraught with abnormal conditions until we became adjusted to the new environment.

Now I come to the incident which I had in mind when introducing this discussion on the basis of the orthodox idealism. I obtained a verbal report recently from a purely private source of some real or alleged communications from a man who died a few years ago. He was a rising man in his department of work and was prematurely cut off by death. His family have apparently been in communication with him and the evidence for this, not through a professional medium, is of the same type as the Piper phenomena. In one of the communications, however, while commenting on the peculiarities of his spiritual life he stated that he "*sometimes see, for instance, a man reading a book, but when he approached to talk with him he found it was only a thought.*"

This is sufficiently paradoxical at least to strike our attention, and if we are of the Philistine type we will summarily reject it as absurd. But as the report can not be treated as fraudulent and as it is not a natural view to take of such a world we have only to ask how it comports with other phenomena purporting to come from a transcendental life. I think that it will be perfectly easy to explain it on the lines just suggested. Suppose it to be an hallucination in the spiritual world, if you like, telepathically transmitted from some other spirit, and we have no difficulty in understanding it. The person who reported the fact to me took it as evidence of "thought forms," assuming that "thoughts are

things." This may be true for all that I know, but it is more in accordance with the orthodox idealism and with the multifarious incidents of mediumistic communications associated with subliminal processes of all kinds, to interpret it as a veridical hallucination in the spiritual life, or even a subjective one, than to suppose it to represent a reality so at variance with all that we know. Assuming this view of the incident, we can well comprehend such phenomena as we have provisionally referred to the suggestibility and somnambulism of a real Stainton Moses communicating under adverse circumstances. The same general functions are involved in the explanation of this incident under notice as we assume in that of Mr. Moses, namely, a liability to hallucinations which are taken for reality, just as we all do in our ordinary dreams and deliria.

I am not defending the spiritistic theory of the facts as the true hypothesis in the record under review, but only its capacity to explain the facts. It may not be true. The evidential criterion has not been satisfied. But neither is the evidential aspect of secondary personality satisfied. All that I have been trying to do is to ascertain which theory explains certain facts and which does not. It seems to me that the spiritistic hypothesis best applies to all the phenomena in the case, even tho it may not be true in fact and tho we might prefer that of secondary personality if we had consistent evidence in its support.

But the most important lesson from the incidents is that which shows the reservations we have to make in accepting as evidence of conditions in a spiritual world, statements that we assume to come from spirits. There are few records that offer a better opportunity than this one for testing the claims to a revelation of transcendental conditions. The evidence on the whole, taking other incidents into account than those present, are sufficient to suggest the possibility and nothing more of spirit communication, and the facts are just perplexing enough to raise serious doubts about it, partly from the limitations of the theory of secondary personality on the part of Mrs. Smead, and partly from the natural dubiousness that the facts could be all that they claim to be. But some unity

is needed to account for them when fraud is excluded, and when this can be sought in a combination of supernormal sources for the messages and an abnormal condition analogous to somnambulism and suggestibility in the living, we remove all the perplexities apparent in the supposition of the superficial claims of the matter while we escape the difficulties incident to the hypothesis of subliminal action and fabrication on Mrs. Smead's part. That is to say, we neither accept the communications as correctly representing a spiritual world, while we admit the possibility of that source for them, nor admit the sufficiency of secondary personality as an explanation of them. The analysis also illustrates the fact that the alternative between subliminal production by Mrs. Smead and spiritistic reality as apparent is not so sharply drawn as controversial demands would like to have it, and such a view illustrates the need of patience and critical methods in the treatment of these and similar phenomena.

What we need, to make the hypothesis of secondary personality perfectly applicable to the case, is more knowledge of its nature and laws of action. It is all very well to use it to explain phenomena which we have no reason to believe are consciously fraudulent and which are not evidential of the supernormal, but we require to meet the responsibilities which every man assumes when he presents an hypothesis. We must be able to apply it to details consistently with the known facts and to give satisfactory evidence that it is true. We have not yet determined the nature and limits of secondary personality, and cannot do more than appeal to it as a precaution against hasty credulity in more difficult theories until we have subjected it to a more thorough investigation. From what we know of the work of Dr. Boris Sidis in Psychopathology and of Dr. Morton Prince in the same field, especially in the Beauchamp case, we may well entertain a large extension of the capacities of subliminal impersonation. But in none of these cases of the psychiatrist, have they reached the kind of realism and dramatic play which characterizes such instances as we are studying, and hence whatever value secondary personality may have for putting limitations on spiritism it will not be a universal solvent until we

know more about it. So much we may as well frankly admit and demand the means and opportunities for studying it adequately. Its weaknesses, however, will be no excuse for accepting the alternative hypothesis, which may seem more difficult of belief than the more familiar phenomena of abnormal psychology. The utmost that we can do is to test the hypotheses for their consistency and possibility, and then look for the evidence which will prove one rather than the other. Such evidence we do not possess in the record before us, and it is not pretended that it is the desired evidence. It is only an example of the kind of phenomena which exist in large quantities and which more and more demand an intelligible explanation.

The case can be summarized in the following manner, assuming that we have two general hypotheses which will serve as the points of view to be at least emphasized as the primary factors in the phenomena. (1) We may hold that the whole product is one of secondary personality, and this in spite of the real or apparent difficulties which I have discussed. This will discredit a transcendental source for the facts. (2) We may concede that secondary personality is not adequate and, tho accepting the applicability of the spiritistic theory, we have no reason to suppose that it rightly represents the alleged source of the statements made, at least in so far as the assumed chief communicator is concerned. It has been with a view of indicating this limitation of judgment in the case that I have discussed the spiritistic possibility at all. The opportunity for sustaining a more or less conservative and critical method was so important that it could not be lost, and it must not be supposed that the hypothesis thus entertained has anything like the evidence for its being a fact that it has for its mere conceivability.

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EDITORIAL

Members who do not wish to continue their subscriptions to the Society should notify the Secretary at the earliest possible date. We shall discontinue membership if the dues are not paid before the 15th of March, unless some special arrangement is made beforehand.

For the coming year it is intended to publish in the *Journal* detailed records of experiments with certain persons of approved character, and where the results can be said to have the protection of careful methods. The object is twofold. First, it is desirable to show what the phenomena actually are which purport to represent supernormal information. Secondly, it is possible in this way to publish detailed records of a certain kind which would not easily permit of publication in collective form.

Many people report remarkable experiences which, in fact, were probably buried in a mass of chaff which they did not note at the time and do not remember. The consequence is that those who hear of these fragmentary phenomena are greatly disappointed when they come to experiment for themselves. It is highly important that we should have some conception of the real nature of the phenomena which are reported usually in epitome. The scientific treatment of this subject requires as much care regarding the chaff as regarding the wheat. The publication of a detailed record each month will serve both to illustrate this aspect of the problem and to collect a mass of data which may be the subject of detailed discussion later.

The publication of such records will be accompanied by such explanation of conditions and notes as will indicate whether the phenomena deserve recognition as supernormal or not. But it will not be any part of the work to discuss hypotheses regarding them. Readers will have to form their own opinions in this respect. The publication is designed primarily as a record for future discussion and theories.

INCIDENTS.

The Society assumes no responsibility for anything published under this head, and no indorsement is implied except that it has been furnished by an apparently trustworthy contributor whose name is given unless withheld at his own request.

TELEPATHY.

The following case is one which may be regarded as illustrating, tho not proving telepathy. How far it can escape the suspicion of mere coincidence will have to be determined by each person according to his tastes or prejudices. There are numerous enough cases of a similar type to prevent it from standing alone in human experience.

1094 Dean St., Brooklyn, N. Y.,
January 21st, 1907.

Dr. James H. Hyslop,

Dear Sir:—I send the following instance of telepathy as a very satisfactory demonstration.

Mr. G. C. Rodgers went out to make a purchase for me. He ran quickly down from the third floor and I heard the front door close. At once there flashed into my consciousness, "Go to my gray trousers." The message seemed to carry its own impulse. I obeyed without hesitation, surprise or thought of its meaning. I walked to the wardrobe and my hand at once touched the bunch of keys in one of the pockets. Then I knew. I put my hand in the pocket, got the keys, went to the front window and waited his return. When he came in the gate I threw the keys down to him. He let himself in at the front door and came bounding up the stairs. "You got my message," he exclaimed. "When I realized I had forgotten my keys I sent you a message to go to my gray trousers and throw them down to me." No comment could make this stronger.

Yours cordially,

(MRS.) FRÉDERIKA S. CANTWELL.

I confirm the above.

G. C. RODGERS.

The next incident is from a physician whom I know personally and who reported a premonition in an earlier number of the *Journal* (pp. 168-173). The first report of it was writ-

ten out and sent me when I asked for the confirmation of the friend who was associated with it. The account was then rewritten without having the first one at hand. Owing to certain differences between the two accounts, as well as the retention of the common essential points, I publish both of them. The differences mark important features, the first one containing valuable incidents which have been, naturally enough, omitted from the narrative. First accounts apparently are likely to be written with more intensity of interest and so to contain details which the tedium of second writing is likely to omit. Besides it is the second account which the friend confirms.

Chicago, Ill., February 18th, 1907.

My dear Dr. Hyslop:

On November [22], 1906, at five o'clock in the morning I heard a voice saying: "Wake up, wake up! Are you going to sleep all day?" I was awake at about the instant the sentence was finished, but apparently in a semi-conscious sleep state while I heard the voice. I got up out of my bed and carefully looked about to see if any one was near, but found no one near my door and everything quiet. I then began to think that the voice seemed familiar, and had a peculiar expression, and after studying a little while I remembered that it was the identical voice of my friend Dr. Oscar J. Brown, of DeKalb, Ill., a town about fifty miles west of Chicago. I turned over again into the "arms of Morpheus," and at exactly seven o'clock, or two hours afterward, I heard a rap on my door and when I opened it there stood Dr. Brown. I asked him what time he took the train at DeKalb and he said he took the five o'clock train, and that it left on time. He, therefore, took the train at exactly the same moment that I heard, in my semi-wakeful state, his familiar voice.

Dr. Brown is a very good friend of mine and oft-times shares the bed with me when he remains in the city. When going to the medical college we lived in the same flat for about one year and frequently we went tandem bicycle riding together. Hence I am not only familiar with his voice, but have, in former times, been very chummy with him. He has, however, resided in DeKalb since his graduation in 1898. There was nothing special to me in his visit to the city. The expression was characteristic, joyful and peculiar to him.

DANIEL S. HAGER, M. D.

Chicago, Ill., March 26th, 1907.

On November 22nd, 1906, at five o'clock in the morning, while I was in a semi-waking or entirely waking state—I really do not know myself; perhaps it was in the transitional stage—I heard a voice say, "Wake up, wake up! Are you going to sleep all day?" The voice had a peculiar and familiar sound to it, and seemed so natural that I at once thought it was at my door, and I immediately opened the door to see who was there, at the same time recognizing the voice as that of my friend and former room mate, Dr. Oscar J. Brown, of DeKalb, Ill. To my surprise there was no one at the door, nor was there any one near by, nor any sound to be heard. I again retired to bed and after thinking over the matter for some time I concluded that it was some sort of a dream condition, and soon fell into the "arms of Morpheus" again. I thought it rather peculiar and so far out of the ordinary that it made a lasting impression on my mind at the time. At seven o'clock, or exactly two hours afterward, I again heard a rap on my door, and when I arose and opened the door there stood my friend Dr. Brown. The first word I asked was, "Hello, Dr.! What time did you leave DeKalb?" He informed me that he left at five o'clock. It requires just two hours to come in from DeKalb, which is located some sixty miles west of Chicago. There was nothing in the sound of this voice to indicate that there was to be anything particular connected with it more than the usual jovial expression that is characteristic of the doctor.

DANIEL S. HAGER, M. D.

This account was sent to Dr. Brown and he writes the following to which he subscribed before a notary public.

I have read the above report by Dr. Hager and remember the trip and that I left DeKalb at five o'clock. I also remember that he asked me at once as to the time I left DeKalb for Chicago.

OSCAR J. BROWN, M. D.

March 26th, 1907.

The next incident is from the same writer and represents the voice of his deceased mother coinciding with what might be regarded as telepathic. The reader will observe in the first instance that it was the voice of the living apparently indicating some causal relation with the call which followed. But in the incident to follow, the voice of the deceased person was connected with a coincidence which is curiously complicated, if telepathy alone is to be the explanation of it.

Chicago, Ill., April 25th, 1907.

My dear Dr. Hyslop:

During the fall of 1894, while living on Rush Street, Chicago, engaged in the printing business with a partner in the old "Times" building, on Fifth Ave., in the central part of the city, the following incident occurred which left a deep impression on my mind, because of the clearness of the voice as well as the circumstances surrounding the incident.

We sub-rented a part of the office floor to Mr. J. W. Turner, now of La Grange, Ill. Mr. Turner employed a journeyman printer named Wright and he [the latter] was concerned in the matter as stated below.

Mr. Wright had requested me to leave the key of the office over the door in the hallway so that he might be able to enter to do some work on Sunday morning. I agreed to leave the key over the door in a certain spot. As the hallway was quite poorly lighted and it was quite dark, he for some reason failed to find the key, and as he had come quite a distance he, of course, did not feel very kindly towards me, when he failed to find the key, a matter that I regretted very much. An incident in the office before this time, for which I was partly to blame, had not given Mr. Wright, perhaps, as high an opinion of me as I was anxious for him to have. When he was thus disappointed I felt that my attempt to right the matter might not have left the impression on his mind that it otherwise would likely have done.

The following Saturday afternoon he again requested me to allow him to have the key to enter on Sunday. I promised to leave the key and to be sure that he would find it this time I took him out in the hallway and showed him exactly the spot where I would put the key, so that it would be possible for him to reach for the key in the dark and to be able to find it at once.

My partner in the business and I left the office together late on Saturday night, and as our minds were occupied on some business matters we were discussing, and perhaps because he came out of the office behind me, therefore locking up the office himself. For that reason I did not have my remembrance called to the key, and naturally forgot my promise to leave my key where I had stated that I would leave it.

Business troubles, worry and overwork, augmented by the hard times of '93 and '94, kept me working overtimes a great deal and, as I now remember, I was very neurasthenic. Each Sunday morning I tried to make up for want of rest during the week and slept until about nine o'clock. On this particular Sunday morning I was unusually tired and I must have slept quite soundly up to the time of this incident.

At about, or at any rate it must have been within a few min-

utes of eight o'clock, (whether I was asleep or semi-awake I do not know), I heard a voice which sounded like my dead mother's voice call "Dan, get up; you are wanted." Instantly I was wide awake and for the first time since Saturday afternoon remembered my promise. I jumped out of bed and dressed as hurriedly as possible and ran all the way to my office, about one half mile distant. As I stepped into the hallway I met Mr. Wright and I immediately took out my watch and noted the time, at the same time asking him what time he had arrived there. He informed me that he arrived at eight o'clock, and not finding the key he had concluded to wait at least until half-past eight before he would return to his home. I must, therefore, have heard the voice at about or exactly the time that he arrived at the printing office and failed to find the key.

Should I have failed to have arrived there at the time I did, Mr. Wright would probably have waited for me a few minutes longer and then have returned home disappointed. It is needless to say that any ill feeling which he might have held against me would thus have been intensified, if the kindly relations would not have been entirely broken, a matter that I would have regretted very much indeed.

The voice then came at just the right time to save me the dilemma that I, in all probability, should have otherwise unwittingly have gotten into. Coming at this time, it saved me a great deal of trouble and the chagrin of being a confirmed prevaricator one week before.

There was no one else on the floor where I slept and no possible chance for any one to call me, nor had I been used to the habit of having some one call me at any time in the morning.

I have always considered the voice at this time as one of the few psychic experiences of this kind in my life, and as I now look back and know just how neurasthenic I was at the time I am inclined to think that the peculiar explosive state of the neurasthenia had some relation to this warning voice. This experience happened before I began the study of medicine.

DANIEL S. HAGER, M. D.

Mr. Wright, the printer mentioned, signs before a notary public the following statement corroborating the incident.

Chicago, April 25th, 1907.

I remember the incident referred to above by Dr. Hager but only after fully studying it over as well as relating it to my wife. She was then working at setting type in the printing office. She recollected my telling about the key each time. She was not

with me, however, at that time. It was only her recollection that helped me to recall the incident at this date.

D. B. WRIGHT.

Dr. Hager reports that his mother died on April 30th, 1876. She had therefore been dead eighteen years at the time the voice was heard.

EXPERIMENTAL APPARITION.

The following incident was first told to Dr. Isaac K. Funk and published in outline in his book "The Psychic Riddle." The name of the gentleman who reported it had to be reserved, but I finally obtained consent to communicate with him, and he has furnished me with the following detailed account of the experience. It is confirmed by what his wife knows of her side of the incident and by the statement of a friend who witnessed some of the circumstances which support the truthfulness of the story.

New York, April 23rd, 1907.

Dr. James H. Hyslop,

My dear Sir:—Your letter of March 21st has remained unanswered because of pressure of work and absence from the office. I have twice, I think, written out an account of my experience for Dr. Funk, and his copy would practically cover the case. However, I will comply with your request and state the facts as they occurred. The date of the experience was at least seven years ago. The place, a hotel in the city of Buffalo. Just at present, I am not clear as to which hotel we were stopping at that time.

The event was in connection with a Home Missionary campaign which Dr. K. (now dead), Dr. P. and myself were making. The time of the week, Saturday night, or rather Sunday morning. The incident was about as follows:

At 1 o'clock on Sunday morning, I was awakened from a perfectly sound, dreamless sleep, with the consciousness that some one was in the room. On becoming clearly awake, I saw standing at the foot of the bed my wife. I remember she wore a dress which she ordinarily wore about the house when attending to her morning duties. I was not conscious until later that the room was absolutely dark. In dress, and every other way, my wife appeared perfectly natural.

I half sprang up in bed, and exclaimed, "What are you doing here!" She replied, "I thought I would come out and see how

you are getting along." She walked around from the foot of the bed, where she was standing, to the side and head of the bed where I was lying, bent over, kissed me, and disappeared. In an instant I sprang to my feet, realized then that the room was absolutely dark, lighted the gas, and as a result of the experience, was nervously in a chill, with the cold perspiration starting out all over the body.

On going down to the breakfast table the next morning, I related the experience to both Dr. K. and Mr. P. I was so worried by the whole experience in spite of what I supposed was usually good, common sense, I made up a sham telegram and sent it to my wife, asking if a letter had come making a certain engagement. Later in the day I received her reply, "No such engagement; we are all well."

Upon returning to my home several days later, I was at once impressed with the fact that my wife was interested with regard to my sleeping on Saturday night. After some sparring over the matter, I finally asked her why she asked the questions she did. She then told me that she had been reading Hudson's "Psychical Phenomena," in which he had stated that if a person fixed his mind just at the point of losing consciousness in sleep upon another person, and the desire to meet that person under certain conditions, that the result with the second party would be practically as determined by the original experimenter.

After reading me the extract from Hudson, she told me that on retiring on Saturday night, she had fixed her mind upon the fact that at one o'clock in the morning, she would appear to me, and kiss me.

The above are the facts as I now remember them. I have never had a similar experience and tho she has confessed to me that she has tried the same experiment at other times, it has never proved successful, unless it may have been in some disturbing dream.

Very sincerely yours,
C. W. S.

I have in possession the original letter of Mrs. S., wife of Mr. S., in which she describes her experiment. This was sent to me by Dr. Funk and it made unnecessary the re-writing of the experience to me. It was not possible to obtain the exact date of the experiment described. The letter was written to Dr. Funk, as the reader will observe, before Mr. S. replied to my request for an account of his experience, and was in response to my inquiry for her narrative of the experiment.

Chicago, Ill., March 17th, 1907.

My dear Dr. Funk:

Mr. S. has forwarded to me your letter asking if I would give you my version of the little story told you by him some time ago and published without names in your "Psychic Riddle." Of course I am very glad to do so. The enclosed sheet of paper contains it as I remember it. The experience occurred at a time when I was deeply interested in Mr. Hudson's *Law of Psychic Phenomena*, and when I attempted to put into practice some of his rules for mental experiments. A number of these attempts were more or less successful, but the one in hand was the only unusual result. The others were all in the line of mental healing and could easily be called coincidences.

Mr. S. feels that he would rather not have our names used publicly in connection with it, since he is responsible to others in his professional work. I would not mind at all personally.

Most sincerely yours,

(MRS.) R. T. S.

The following is the narrative as referred to in the above letter.

Having read a convincing statement made by Mr. Thompson Jay Hudson, in his "*Law of Psychic Phenomena*," to the effect that by a mental process it is possible to appear in visible form to people at a distance from one's self, I tried the experiment some years ago, with my husband as object. According to Mr. Hudson's directions I went to sleep one night, (at home in Derby, Connecticut), willing myself to appear to my husband in his room, whether in New York city, Syracuse, Schenectady, or Buffalo, I do not now remember. My purpose was to awaken him from sleep, to attract his attention to myself as I stood on the opposite side of the room, and, as some act seemed necessary to the drama, to walk over to his bedside and kiss him on the forehead—(I do not remember having spoken or intended to speak. I am somewhat doubtful of this statement in your book, tho not positive, since some years have passed.)

I remember holding the matter well in mind as long as I was conscious. Several days later my husband returned. I was most anxious to know the result of my effort, but did not wish to ask him outright for fear of hearing failure on my part. After various general remarks on both sides with regard to the health of each during his absence, my husband asked pointedly—"What have you been doing since I've been gone? Have you tried any of your psychic experiments on me?" (He knew that I had been reading the book, but up to that time I had not presumed to

attempt anything of the sort myself and he had nothing to base his question on except my general interest in the subject.)

I replied, "Why, what has happened?" Then he told me that he had awakened suddenly, out of a sound sleep, on Saturday night, about eleven o'clock, and was frightened by seeing me standing in the room. So real did I seem that he exclaimed, "Rosa, why are you here?" With that I walked over to his bedside, kissed him on the forehead, and was gone.

He was thoroughly shaken and alarmed and did not sleep again for hours. Then I confessed my part of the experience. The only detail that did not tally in the working out of the thought with the original plan had to do with *time*. I had in mind *one* o'clock and he saw the vision at eleven, or *vice versa*. The hour was not correct.

My husband begged me to try nothing more of the sort on Saturday night, since it upset him sadly for his Sunday work.

I believe this is substantially the whole story.

R. T. S.

In reply to inquiries for further information regarding certain features of his experience, Mr. S. makes the following statements.

New York, June 25th, 1907.

Dr. James H. Hyslop,

My dear Dr. Hyslop:—Very briefly, for I have only a moment, the answers to your questions are as follows:—

1. I did not notice that the room was dark until after the apparent disappearance of my wife

2. My attention was not drawn to the fact with regard to the light in the room any more than it would have been if my wife had walked into any ordinary room at any time in the day.

3. This question which you ask is a difficult one to answer. Psychologically I am not sure just at what point I was fully awake. At the cessation of the experience I found myself sitting half out of bed, in a dripping perspiration. The impression, as I look back, is that of an actual occurrence and in no way a dream.

4. There was no consciousness on my part of the presence of any other person in the room other than my wife.

5. So far as I know, Mr. S. had no impressions beyond those accompanying the resolution just before going to sleep, as I have stated it in my letter.

6. I have never had any experience of this nature previous to or since this.

Very truly yours,
C. W. S.

The psychologically interesting incident of these replies is found in the answer to question second. The phenomenon shows a resemblance to the hypnogogic condition which often precedes or follows certain cases of sleep. It involves that action of the optical centers which shows that they may continue their dream or hallucinatory functioning while the central self-consciousness is normally awake. It suggests a more or less central source of the phantasms which accompany the condition tho they may have an extraneous origin in respect of their stimuli.

Inquiry of Dr. P. regarding his recollection of Mr. S.'s experience and hearing it told to him by Mr. S. the next morning led to the following reply, which is much the same as the reply to Dr. Funk, of which I have a copy.

South Framingham, Mass., Sept 30th, 1907.

Dr. James H. Hyslop,

My dear Sir:—In answer to your inquiries regarding Mr. S. First I do not remember Mr. S. telling me anything about an apparition, but I do remember Mrs. S. telling me the following:

She had been reading Hudson's book and she said that when her husband was away in New York State, either at Rochester or Buffalo, that she made up her mind to test Hudson's statements. She said, "for three hours I tried to concentrate my mind on Charlie and while doing so fell asleep." When Mr. S. came home he said, "Rosa what have you been up to?" "Why?" she answered, smiling at him. "Why, because you came to my room in the night and walked up to the bed, looked at me and then walked out again without speaking." This is all that I can remember.

I am sincerely yours,
W. G. P.

Seeing that I had probably led Dr. P. astray by using the word "apparition," I wrote again indicating that I wished more particularly to know whether he recalled Mrs. S.'s telling him the incidents of a dream the next morning at the breakfast table and before he had heard the story of Mr. S. His reply to this inquiry is as follows:

October 1st, 1907.

Dr. James H. Hyslop,

My dear Sir:—This morning I spoke to my wife about Mr. S. and she helped my memory by saying that when I came home

from Buffalo I told her that Mr. S. had told me about his wife's appearance and that when I went to Mr. S's home I questioned Mrs. S., who told me what she did to produce the results.

I am sincerely yours,

W. G. P.

A critic would perhaps say that Mrs. G.'s memory had confused the later knowledge with the earlier period perhaps as a consequence of the question put to her to recall a certain fact of an earlier date. There is no deciding this issue now, tho the statement that she remembers Mr. G.'s coming from Buffalo adds some probability that she may possibly be correct about the incident being told her. But if Mr. G. was sufficiently struck with the incident to remember it and tell of it at home before he heard of the actual coincidence, it is strange that he does not now recall the fact, as remembering it, in the first instance, shows an interest at the time in the story regardless of its coincidence with the efforts of Mrs. S. to produce that particular effect. Of course if he only conceived and told it as a curious dream he may soon have lost that interest which would be calculated to fix it in the memory, at least that part of the whole affair which would help its evidential character.

Inquiry of Mrs. S. for confirmation of the telegram incident and for information on other features of the incident resulted in the following reply, which explains itself.

Norwalk, Conn., Oct. 1st, 1907.

Dr. James H. Hyslop,

My dear Sir:—Mr. S. has handed me your letter of September twenty-eighth, enclosing a list of questions which you ask me to answer. This I do with more pleasure, perhaps, than accuracy; for the experiment occurred many years ago and such details as you mention made little impression upon me at the time.

No. 1. As to the telegram, I am not clear. Mrs. S. remembers sending one, but I do not remember it as distinctly as I ought, to make my testimony on that head of any importance to you. I have a vague recollection that there was such an one, asking some question about mail received at home in his absence.

Mr. S. is not now at home and I do not know what he may have written to Dr. Funk about it.

No. 2. I cannot say positively how long I remained awake thinking of the act, but should say from half to three-quarters of

an hour, and when I found myself dropping to sleep I roused my faculties again several times in order to emphasize my thought as much as possible, or rather to concentrate it.

No. 3. I cannot say as to whether I dreamed during the night, but certainly not in a way to impress any dream upon my mind. There were no peculiar sensations or experiences on awakening.

No. 4. I believe I went to sleep in the neighborhood of nine-thirty or ten o'clock. I am sorry not to be more explicit.

Most sincerely yours,

R. T. H.

It is not surprising that small incidents, not connected with the main event at the time, should be forgotten, especially as they had not immediate importance for the individual concerned. But we always have the chance that such incidents may fortunately turn up in the memory.

CORRESPONDENCE.

IMAGINATION AND PSYCHIC PHENOMENA.

The Editor of the Journal:

Dear Sir:

I have had occasion recently to consider the part which imagination may play in observing psychic phenomena, and while my classification may not meet with the approval of professional psychologists, I have endeavored to make it fit the cases which generally cause confusion among laymen.

The vital question seems to be whether an observer and student (assuming a sane and normal intelligence) may make the fatal error of imagining an occurrence that never came off, or of imagining that a thing is true because he has thought much about it and would not object to its being true. It is a common opinion that both of those things may happen and do happen. There is surely good ground for

assuming much faulty mental action, but it seems a great pity to saddle it all on the faculty of imagination, especially in the investigation of psychic phenomena. If it were frankly admitted that many people do not observe carefully and do not reason closely and logically, the blame might be placed where it belongs. Curiously enough, these are the people who are prone to accuse others of letting their imagination supply occurrences.

It seems absurd to believe that any sane and honest person will report a fact which has no objective reality. He may have observed without sufficient care, or he may have jumped at a conclusion—both reprehensible traits—but neither one by any stretching of the meaning of words can be called imagination. Both habits are exemplified in the report in Part II of the *Proceedings*, issued in July, concerning the movement of objects without contact. Observation was so faulty that Mr. Carrington described it as no observation at all, while the mental process of reasoning jumped such wide gaps as to spell nothing but credulity.

Yet it is probably correct to say that a large majority of critics would attribute Mr. X.'s experiences and conclusions to a common phase of imagination.

It has remained for the brilliant editor of "Life" to offer the proposition that if a man thinks much about a thing he may end in believing it, which he follows with the suggestive idea that if it is going to pay in fame and money to believe it the conclusion is foregone. And yet the editor of "Life" might think to the point of distraction about a problem, and even pray (possibly?) that a certain solution might be the correct one, and further he might print pages which increased the circulation of his periodical enormously, and in the end be compelled to disbelieve the things he wished were true. He would doubtless explain that by saying that he could not go against the facts, and his explanation would be accepted as legitimate. Yet he is cheerfully willing to assert that another man with another problem is incapable of being guided by the hard facts.

Without attempting to assume the authority of the dictionary, is it not fair to say that imagination is that faculty

which permits the mind to form a hypothesis on the basis of certain facts? Of course this leaves out the planning of works of art which belong to another realm. In the realm of science an illustration was given in the effort to ascertain the form of the earth's orbit. On the basis of certain facts the astronomer's imagination constructed various hypotheses concerning the earth's orbit, which he proceeded to verify. An orbit in the shape of an eclipse proved to be the only hypothesis which was capable of complete verification, and so it was accepted as accurate and final. In this case and similar ones there is no risk of confusing the observation of facts with the use of the imagination. The process is a voluntary one and deliberate and orderly. It shows, too, that the imagination cannot work without facts as a basis.

There is an activity of the imagination, however, which seems to be involuntary and is defective and disordered. A good illustration is offered in the case of a jealous person. Certain facts, however slight and unimportant, are observed, and the individual fear of slights or lack of attention impels the forming of an hypothesis which is frequently absurd. "Trifles, light as air, to the jealous are confirmation strong as proof of holy writ." The trifles exist, however, as a starting point. The trouble is that the individual obsession makes the working of the imagination defective.

That is the reason that a confirmed Spiritualist is apt to be a worthless investigator of psychic phenomena. He is obsessed like the jealous individual.

Many critics ranging in importance from Haeckel and Jastrow to the editor of "Life," take the ground that all investigators of psychic phenomena who take the spiritistic hypothesis are obsessed by their inclination to believe in it and are consequently worthless investigators. Naturally their own obsession against any such idea, which they never hesitate to voice, disqualifies them as completely as the rampant Spiritualist. Their zeal and impatience blind them however to the logical absurdity of their attitude as devotees of science.

All readers of Haeckel's "Riddle of the Universe" are familiar with his expressions of contemptuous pity for men

like Sir William Crookes, as well as with his proof(?) that all psychic activities must be traced to individual cells with the hope apparently, as Sir Oliver Lodge puts it, that there will be no attempt to trace them any further. "They met by chance, the usual way."—the cells. That is proper as a hypothesis, but why is the hypothesis of design evidence of a disordered imagination? Don't we make a pack-horse of the word imagination and load it with what we consider the errors of our neighbors and friends in observing facts and in trying to find explanations? Isn't everything shunted unto the poor beast that we don't want to accept or consider? Has it not been carried so far that the word has ceased to have any definite meaning? Of course if the disordered images of an unbalanced mind are to be popularly considered imagination, in its true sense, then the conception of imagination as I have attempted to describe it is false and this analysis is idle. I doubt if that can be maintained. Judgment and imagination are frequently referred to as capacities which have an intimate relation. In the report of an English army officer, recently made public, he spoke of certain incompetent cadets as having neither judgment nor imagination. That marks the issue squarely. What is imagination? Is it a faculty to be trained and used, or is it an intellectual weakness akin to insanity?

G. A. T.

REPLIES TO MR. CARRINGTON'S CRITICISM OF M. AKSAKOF.

Readers of the first number of the *Proceedings* will recall Mr. Carrington's examination of M. Aksakof's case of a partial dematerialization of the human body. We sent copies of that number to Madame d'Esperance and to Professor Seiling. In the correspondence which passed between Madame d'Esperance and Professor Seiling he expressed the suspicion that any reply that he might make to the article might not be acceptable to us. This suspicion was quite unfounded, and we wish to show this to be a fact by the publication of what

both have said regarding Mr. Carrington's paper. The following is the letter of Madame d'Esperance:—

Schloss Luga bei Bautzen, Sachsen, July 10, 1907.

Dr. Hyslop,

Dear Sir:—Thanks for your letter of the 25th ult., and also for your courtesy in sending me a copy of your *Journal* [*Proceedings*] a copy of which had, however, been previously sent to me for perusal from London, after which I asked the advice of various friends as to the steps I should take with respect to the calumnious article referring to me (by H. Carrington) which appeared therein.

Their replies were unanimous that "the article is not worth your consideration."

I sent the *Journal* [*Proceedings*] to Professor Max Seiling, and enclose you a copy of his reply, on which you can act as you deem best, as to inviting him to reply to Mr. Carrington.

Personally I decline to touch the matter, beyond mentioning that the "facts" on which your contributor builds his fabric of surmises are without any foundation in truth—that I am *not*, nor ever have been a professional medium—that I did *not* "commence my mediumship under the direct (or indirect) supervision of Mrs. Mellon," and that the indecent acrobatic performances which he describes and illustrates are in my case a *physical* impossibility.

The story of the development of my mediumship and subsequent work for Spiritualism is fully and truthfully related in my book "Shadow Land;" and from the statements there published there is nothing to detract, and nothing to add.

Yours truly,

ELIZABETH d'ESPERANCE.

The letter which Professor Seiling wrote in reply to this is in German, and we give it in that language with a translation of it in a footnote.

Pasing, 3. Juni, 1907.

Ich habe keine Lust, zu erwidern, da ich riskiren müsste, dass die Erwiderung nicht aufgenommen wird, was mir schon öfter vorgekommen ist. Würde mir der Redacteur das Buch zugesandt haben, dann wäre vielleicht eher etwas zu machen. Die Figuren auf S. 161 hat mich übrigens so abgeschreckt, dass ich mich nicht einmal entschliessen kann, der Unsinn, der so etwas zu Tage fördern kann, überhaupt näher zu studiren.

Sollten Sie die beiden Behauptungen über Ihre Medialität noch berichtigen, dann weisen Sie doch auf die Unmöglichkeit

dieser Situation bei dieser Oeffnung ($7\frac{1}{2} \times 11\frac{1}{2}$ inches) hin. Angenommen aber auch, Sie hätten in diese Lage kommen können, zurück gekommen wären Sie *niemals*, ohne dass es bemerkt werden wäre.*

Professor Seiling evidently thought better of it when he received a copy of the *Proceedings* and hence sent us the following reply to the strictures on the case.

Pasing bei Munchen, 7. Aug., 1907.

Dr. James H. Hyslop,

Dear Sir:—My apologies are due to you that a long absence from home has delayed my reply to your favor of June 25th with your friendly invitation to express myself with respect to the critique of Mr. H. Carrington which appeared in Vol. I., Part I, pp. 131-168, of the "Proceedings of the American Society for Psychical Research."

I accept your invitation in the interests of truth most willingly. The more so as I can make my reply very short.

The hypothesis of fraud on the part of Madame d'Esperance is in my opinion entirely out of the question. Since her visit to Helsingfors in 1893, I have had opportunities of becoming more closely acquainted with her and know her to be a highly honorable, refined, cultured, and religiously minded person, who looks upon mediumship in the light of a serious mission. This cannot fail to impress itself on every reader of the book "Shadow Land," in which Madame d'Esperance relates at length the whole story of her mediumship.

Madame d'Esperance is not a professional medium; she has never given a seance for payment. When one remembers that she, in the middle of a Scandanavian winter, undertook the troublesome journey from Gothenberg in Sweden to Helsingfors in Finland in order to comply with the urgent and pressing entreaties addressed to her, it is too absurd to believe that she, in addition to the inconvenience and self-sacrifice, would risk her good name and reputation by playing such an extraordinary and daring trick, as that of apparently dematerializing her lower body and limbs.

* "I have no desire to reply, as I must run the risk of not having the reply accepted, as has often occurred. If the editor had sent me the book I might, perhaps, have something to say. The illustration on page 161 has so horrified me that I could not conclude to examine carefully the preposterous view which was so apparent.

"If you can correct the two assertions regarding your mediumship you may then call attention to the impossibility of the act attributed to you in connection with an opening of that kind ($7\frac{1}{2} \times 11\frac{1}{2}$ inches). Assuming, however, that you had done this it would never have been possible for you to get back without having been detected."

One very important circumstance, upon which M. Aksakof does not lay sufficient weight, is that the dematerialization phenomenon, in conjunction with the examination of the medium's person, and probable interference with her astral body, had very serious consequences for her health. The facts are the following:

It was with very great difficulty that after the seance Madame d'Esperance was able to leave my house. She became weaker from day to day, pale and apathetic, suffered from an abnormal inclination to sleep, and was in consequence obliged to resign her post in the mercantile firm of Mr. Mathews Fidler. Her hair became visibly white and remained so for some time, tho she was not much over 30 years of age. (Later, as I have seen, when new hair grew it resumed its natural dark color.)

A full year was spent in costly journeyings and sojourns in southern health resorts before her health was even tolerably restored. Her mediumistic powers were for a considerable time completely destroyed and even after years is no more as strong as formerly.

Putting all this on one side, however, an uninformed person, ignorant of the medium's personality, might possibly consider that some points in Mr. Aksakof's report of the seance favored Mr. Carrington's attempted explanation, if, for instance, his theory which he illustrates on page 161 had been in any way possible, but there is in my mind no question of the possibility. The medium was by no means slender or thin. She could never have forced her body through an opening $11\frac{1}{2}$ by $7\frac{1}{2}$ inches. Even if it had been possible the upper part of the body and bust could not have assumed a natural position, nor would the dress have fallen as far down on the front of the chair, nor hang naturally as was the case. See my sketch, page 146. The principal point, however, is that, if it had been *in any way possible* for the medium to have brought herself into such a position, *she could by no possibility have got her limbs back into a sitting position without being noticed.*

One must remember that many pairs of eyes were closely watching her with most strained attention, waiting to see how the phenomenon would end. No movement, gesture, or sound could escape notice.

Concerning the *Materialization Phenomena* I shall mention that in the seven consecutive seances previously held the phenomena were more plentiful and *undoubtable*. There were, for instance, on several occasions *two materialized forms as well as the medium visible at one time*. The materialized forms of children were seen, and it is to be remarked that these forms built themselves up outside the cabinet before the eyes of all the spectators.

These phenomena I have fully described in my work "*Meine*

Erfahrungen auf dem Gebiete des Spiritismus"—O. Mutze, Leipzig.

In conclusion I shall draw attention to the fact that the phenomenon of de-materialization has been recently observed by Professor Richet in seances held in Algiers. (See "Annales des Sciences Psychiques," Novembre, 1905.)

Yours truly,

MAX SEILING.

We are very glad to have Professor Seiling make these statements in reply to Mr. Carrington, especially as it offers the opportunity to make clear some points in the scientific treatment of these problems which we are not often enabled to make.

In the first place, we must remember that Mr. Carrington's task was to examine the *evidence* for materialization, and any possibility that the phenomena could be naturally and normally produced deprives the account of M. Aksakof of evidential value. There may have been some slips of language in Mr. Carrington's criticism which imply more than was intended. For instance, his allusion to "trickery." But I understand that his primary object was to show that, whatever the phenomena may have actually been, they were not evidential of the claims made for them. He was showing that you could at least explain the facts as well by the means indicated in his criticism as you could by the more mysterious process. We must remember that the "dematerialization" was as much an hypothesis as any assumption of trickery could be, and so far as that is concerned they stand on the same footing, and if the account of the experiment did not exclude the supposition suggested by Mr. Carrington there is no necessity for assuming dematerialization. It would be better to say non-proven and to entertain no theory at all.

As to the possibility of doing what Mr. Carrington described I have seen him do it within *one minute*, both getting in and getting out of the aperture in that time with very little apparent movements of the upper part of the body. The aperture was $12\frac{1}{2}$ inches wide and $5\frac{3}{4}$ inches deep at the sides of the back and $6\frac{1}{4}$ inches at the center of the back, averaging about 6 inches. The back of the chair was per-

fectly straight, while that of the chair represented by Professor Seiling was bent slightly backwards, I should imagine about ten degrees, a much more favorable condition than in the chair Mr. Carrington used. Assuming that the light was as the Report of M. Aksakof describes it, it would have been exceedingly difficult to see or interpret any movements looking to the result which Mr. Carrington suggests. Moreover I darkened a room and had him repeat the performance in my sight. It was not nearly so dark as the room which M. Aksakof describes and I sat so as to conceal his legs from my view, much as a lady's dress would conceal hers, and I could not tell that Mr. Carrington leaned forward, tho I knew as a fact that he did so. I could see movements of his body which were slight and which I would not have interpreted as implying that he was putting his legs through the aperture at the back of the chair had I not known that he was actually doing so.

All this does not prove that Madame d'Esperance actually did this at the seance. So much will be readily admitted. But its possibility and the fact that no account of the phenomena excludes it or shows that it was considered show that the evidential criterion of actual dematerialization was not present, and the sceptic would remain at least in an agnostic attitude.

It is interesting to have Professor Seiling's account of the physical effect on Madame d'Esperance of the seance. That and much else is in her favor, in so far as normal honesty is concerned. But there are phenomena of abnormal psychology which I think students of psychic research should take into account and which might well exempt a subject from the accusation of conscious fraud without removing the right to entertain mechanical hypotheses which are identical with those due to conscious fraud. To be sure, Mr. Carrington did not mention this possibility, and it was not necessary for the case that he should do so. But we know many psychological facts which make it possible to suppose that a perfectly honest person might do, in an abnormal state, acts which would be abhorrent to the normal self. And what is more interesting too is the fact that there may remain a par-

tially normal consciousness while these are being done and apparently or actually ignorant of the real status of things. There are cases of total or partial anaesthesia in which just such phenomena might occur. I knew one case of total anaesthesia of touch while the other senses were perfectly normal. There is no reason why cases might not occur when there might be the same "retrecissement du champs de conscience" analogous to "retrecissement du champs visuel," in hysterics. If such should occur, and it might well occur in psychics, much would take place which they might honestly disclaim. I myself have been in the borderland state between sleep and waking when I supposed that I was normally awake looking at something, the visual field being occupied with a perfectly clear and distinct vision of objects. But when actually awakening I found that it was a hypnogoic illusion and not the real objects which I had supposed I was looking at. Here the central self-consciousness was normal, but all the rest of the synthetic functions were either asleep or partly so. Dr. Pierre Janet called attention to this view of such phenomena in the article which we published in the February number of the *Journal* of this year (Vol. I., pp. 86-87.) If such phenomena occur it is possible to treat cases of the kind reported by Mr. Aksakof with more leniency, even tho we are correct about the mechanical aspects of them as common agencies. I do not pretend to say that Madame d'Esperance is one of that type, but it would make ordinary suspicions unnecessary if she did exhibit a type of phenomena which are probably more frequent than either normal or abnormal psychology now admits.

JAMES H. HYSLOP.

BOOK REVIEWS.

Proceedings of the Society for Psychical Research. Part LIV, Vol. 21. October 1907. pp. 162. Robert Maclehose & Co., Glasgow.

This latest part of the *Proceedings* of the English Society contains several most interesting articles. The first is by Dr. T. W. Mitchell on "The Appreciation of Time by Somnembules." The author remarks that all the experiments were conducted along the lines laid down in Dr. Milne Bramwell's ex-

periments, which were published some years ago in the same way. The primary object was to eliminate the suggestion which could be supposed to come from naming the number of days for the action of post-hypnotic suggestion, and hence a certain number of minutes was named. The assumption was that the patient, instead of remembering the day and hour from any suggested date or point of time, would have to calculate it and thus find the time for action. Dr. Mitchell thinks that in his experiments there was actual counting of the minutes involved in the suggestion, and the evidence seems to point decidedly in that direction. But there is still needed some investigation of the nexus between the subconscious and conscious life, and conceptions which will explain the adjustment of the two with each other. The perplexity may lie in the obscurity of the normal mensuration of time without artificial instruments. His last experiment tends to show clairvoyance, and if he had taken this as a basis to work on he might have found a clue. To be sure, that one experiment is worthless as evidence, taken by itself, but it suggests the direction in which to look for something intelligible.

The second article represents experiments in telepathy by Miss Miles and Miss Ramsden. They are most excellent and are among the most suggestive that the Society has printed. They show the percipient obtaining information in addition to that about which the agent was thinking at the time. This cannot be discussed in this limited space. But we should like to see such experiments carried out at greater length.

The third article is one by Miss Alice Johnson on some physical phenomena witnessed by her in America. They were of the type of raps and movements of physical objects. The report on them is very detailed and the discussion cautious and scientifically conservative. The conclusion is that no assurance regarding independent physical phenomena was secured by the investigation, and that more evidence is needed to establish a case.

Christian Science. By MARK TWAIN. Harper & Bros. 1907.

Mark Twain's sense of humor is inexhaustible. In this, his latest book, he discusses the Christian Science movement from two points of view—the "personal" and the "impersonal-critical." His own experiences are in his inimitable style, and occupy the first pages of the volume. The remainder of the book,—though humorous in spots, and all in the unmistakable literary style of the author,—is nevertheless a critical and careful study of the Christian Science creed,—its dogmas, supports, backing, religion, and above all, its founder and head, Mrs. Mary Baker G. Eddy. Many of the author's statements are revelations indeed, and serve to throw a flood of light on this truly amazing religion. In the growing number of churches, in the well-organized center of operation, in the unlimited faith and backing of this church, Mark Twain sees an active opponent to Christianity—so much so, indeed, that he makes the astonishing prediction that, if things go on as they have in the past, for the next twenty or so years, Christian Science will by that time be sharing the world with Roman Catholicism! In this, however, he may be doubted. The blow that has been struck at Christian Science by the recent exposures in *McClure's Magazine*, as well as in the publication of Mr. Clemens' book itself, will tend to disrupt and demolish a creed that has undoubtedly "shot its bolt" in the intellectual world, and is now in the rapid decline. Of course there are good points about the Christian Science creed; no one who has investigated the subject in an impartial frame of mind would doubt that, nor does Mr. Clemens doubt it. And they do accomplish marvellous cures on occasion; that no one would doubt either. But the *rationale* of all these cures should be obvious to anyone who is familiar with the laws of conscious and unconscious suggestion—of which they are one aspect. I need but remind the reader.

this connection, that Dr. A. T. and Mr. F. W. H. Myers made a careful examination of the evidence for "miraculous" cures of any kind, but were unable to find any. Their paper will be found in *Proceedings S. P. R.*, Vol. IX., pp. 160-209, entitled "Mind Cure, Faith Cure and the Miracles of Lourdes," and is a most valuable contribution of the subject. The question of faith and mind-cures is too big a one to discuss in this place, however. The value of Mr. Clemens' book lies in the fact that it shows us, most vividly, at once the strength and the weakness of the Christian Science faith; its strength lies in the fact of its financial resources and dogmatic affirmations; its weakness lies in its own innate corruption, and in the fact that, in the last analysis, it is not in accord with any of the demands of common-sense. In this and in many other ways Mark Twain's book is most useful,—while its style ensures a sustained and lively interest from start to finish.

HEREWARD CARRINGTON.

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Errata.

February, p. 84.—Footnote should be transferred to p. 83.
 February, p. 86.—Footnote should be transferred to p. 85.
 February, p. 115.—Line 28 read "The pockets of my clothes, *e. g.*, all slanting upwards," etc. (Correction noted in *Journal*, for March, p. 165.)
 February, p. 119.—Footnote. Quotation marks omitted after word "Mars," and before word "Nouvelles."
 April, p. 220.—Line 37 read "sphere" for the first "spear."
 June, p. 339.—Lines 19-24. Read as given on p. 357, *July Journal*.
 July, p. 351.—Line 14 read "sot" for "not."
 October, p. 485.—Last line read "Smead" for "Snead."
 November, p. 526.—Line 31 read "inapplicability" for "applicability."

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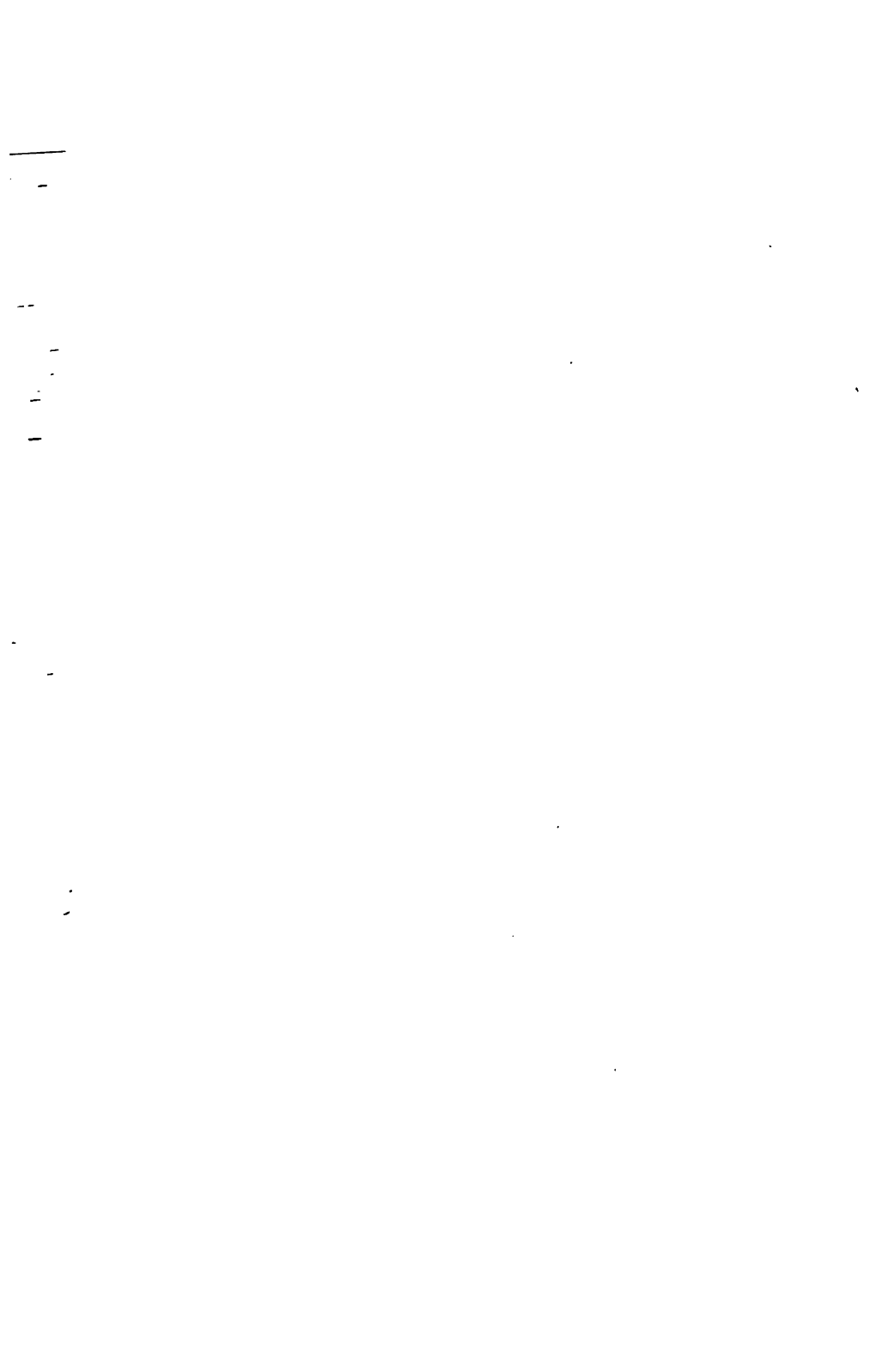
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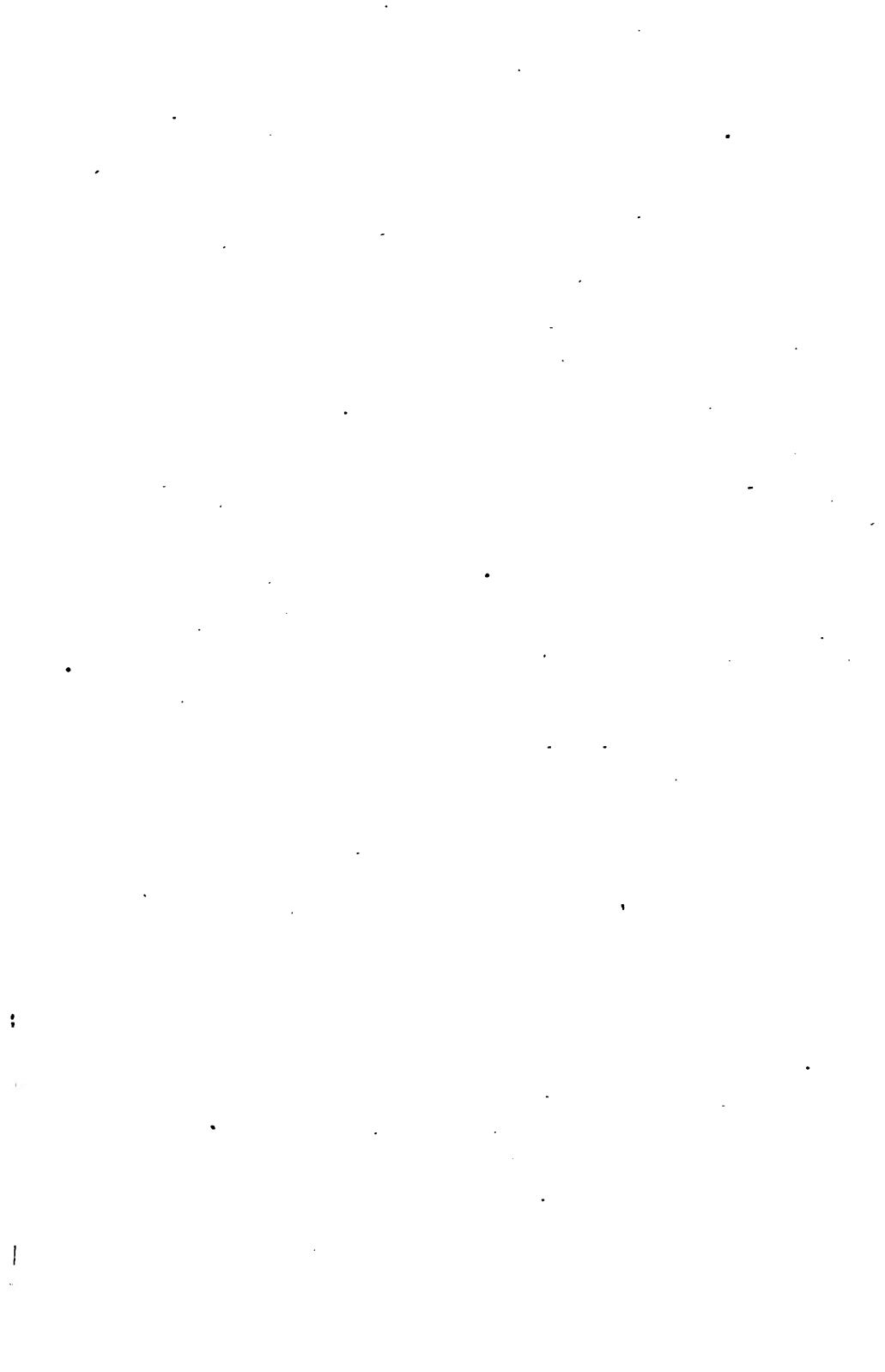
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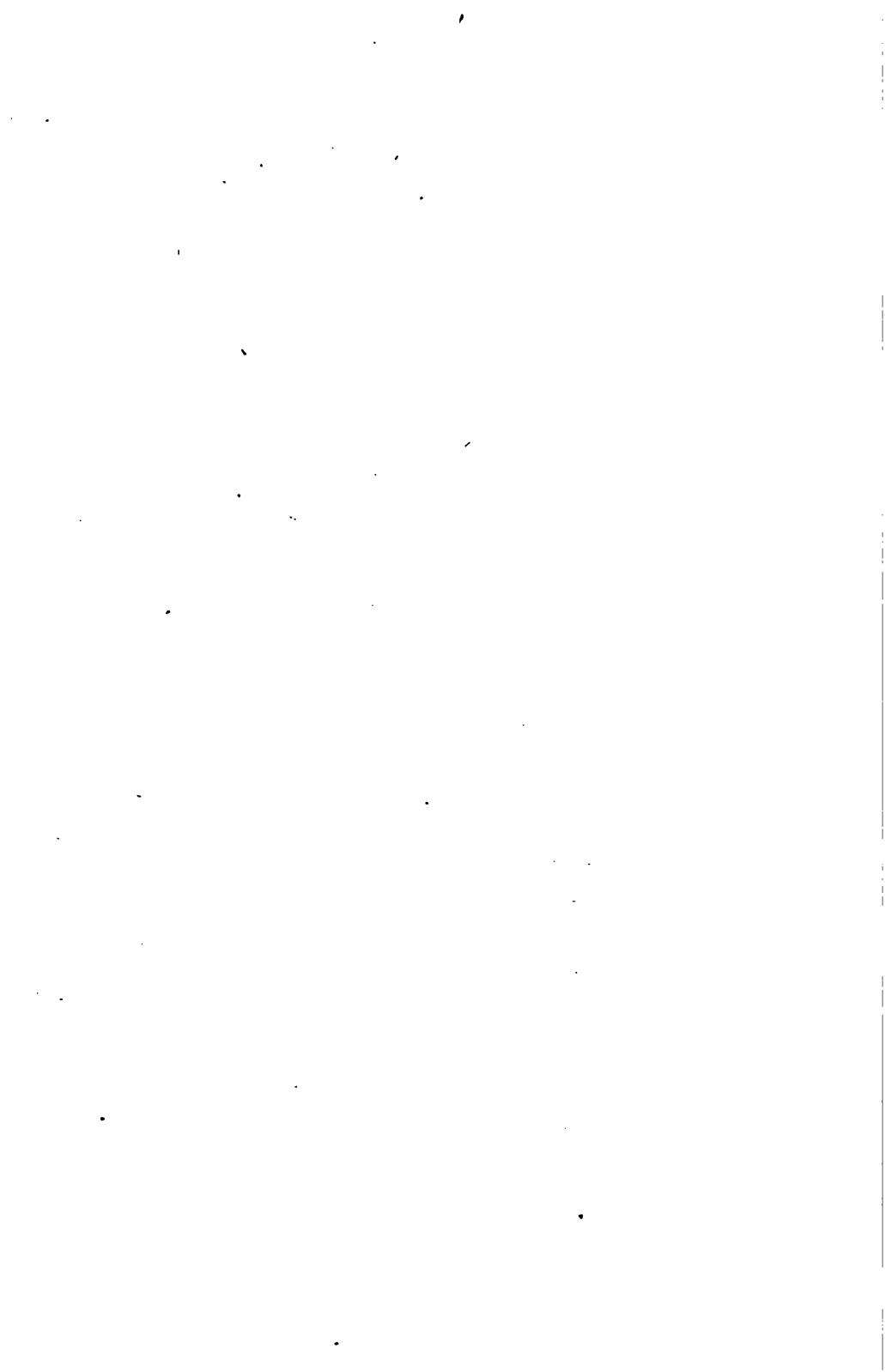
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